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INITIA GRÆCA. — Part III.

AN INTRODUCTION
TO
GREEK PROSE COMPOSITION.

CONTAINING

A SYSTEMATIC COURSE OF EXERCISES ON THE SYNTAX.

WITH

THE PRINCIPAL RULES OF SYNTAX, AND AN ENGLISH-GREEK
VOCABULARY TO THE EXERCISES.

FOR THE USE OF THE LOWER AND MIDDLE FORMS IN PUBLIC AND PRIVATE SCHOOLS.

By WILLIAM SMITH, LL.D.



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1870.

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PREFACE.

The object of this Work is to supply a series of progressive and systematic Exercises upon the principal rules of Greek Syntax; but in order to make the Work complete in itself, and available for those who use different Grammars, there are prefixed to each Exercise the Syntactical rules which the Exercise is designed to illustrate and enforce. These rules are taken with a few alterations from Curtius's Greek Grammar. It is believed that the present Work will prove a useful *Introduction* to Greek Prose Composition. It does not profess to teach boys to write Greek; but it is very difficult to impress upon their minds the principal rules of Syntax without a regular course of written Exercises upon them. The Exercises are progressive: those in the earlier part of the Work are much easier and more numerous than the later ones; and down to the end of the Cases a Vo-

cabulary is prefixed to each Exercise; after which it is thought that the pupil will be able to dispense with the Vocabularies and to use the Dictionary appended to the Work.

In the preparation of the Exercises I have had the valuable assistance of the Rev. B. S. Dawson of Yazor, Hereford; and the whole Work has had the benefit of the revision of my learned friend and colleague, Mr. F. A. Paley of Cambridge.

W. S.

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AN INTRODUCTION TO GREEK PROSE COMPOSITION.

Preliminary Remarks.

§ 1. The necessary parts of a sentence are:

a) the *Subject*, i. e., the person or thing about which something is stated,

b) the *Predicate*, i. e., that which is stated.

Obs. — Every form of the finite verb contains a complete sentence in itself, in which the personal ending indicates the Subject, and the Stem of the Verb the Predicate: φημί, *I say*; ἔφαμεν, *we said*.

§ 2. The *Predicate* is either *Verbal* or *Nominal*. It is *Verbal* when expressed in the form of a *finite verb*:

Κῦρος ἐβασίλευσε, *Cyrus ruled*.

It is *Nominal* when expressed in the form of a *noun* (substantive or adjective):

Κῦρος βασιλεὺς ἦν, *Cyrus was king*.

§ 3. The Predicate must agree with the Subject, viz., the Verbal Predicate in number, the Nominal Predicate in number and case, and when it is an adjective, in gender also: οἱ πολέμοι ἐνίκησαν, *the enemies conquered*; ἡ μάχη μεγάλη ἦν, *the battle was great*.

§ 4. In many cases this agreement alone is sufficient to express the *relation* of a Nominal Predicate to the Subject:

ὁ μέγας ὄλβος οὐ μόνιμος, *great prosperity is not lasting*;

Λέριοι κακοί, *the Lerians* (inhabitants of the island of Leros) *are bad*.

But generally the Nominal Predicate is connected with its Subject by the verb *to be* (substantive verb):

ὁ μέγας ὄλβος οὐ μόνιμός ἐστιν,

Λέριοι κακοί εἰσιν.

This verb, thus used, is called the *Copula*.

§ 5. The intransitive and passive verbs, which denote *to become, be made, appear, be named, designated, chosen* and the like, in order to produce a complete sentence, often require a Nominal Predicate along with the Verbal one. In this case also the Nominal Predicate must agree with the Subject:

Κῦρος ἐγένετο βασιλεύς, *Cyrus became king, Cyrus rex factus est*.

§ 6. A simple sentence is enlarged by an *Object* being added to the verb:

οἱ Ἀθηναῖοι ἀπέκτειναν τὸν Σωκράτην, *the Athenians killed Socrates*.

§ 7. The Active verbs, which correspond in meaning to the Intransitive and Passive ones mentioned in § 5, *i. e.* the verbs which denote *to make, name, designate, choose* and the like, frequently require a *Nominal Predicate* also. But as this belongs to the Object, it must agree with it:

οἱ Πέρσαι τὸν Κῦρον εἰλοντο βασιλέα, *the Persians chose Cyrus king* [*Persae Cyrum regem elegerunt*].

This kind of Predicate is called a *Dependent Predicate*.

§ 8. *Apposition* is such a subordinated definition

added to a substantive as does not exactly form *one* idea with it, but is superadded rather for describing or illustrating it, and hence might generally be expressed in the form of a descriptive clause:

Παρύσατις, ἡ τοῦ Κύρου μήτηρ, τοῦτον μᾶλλον ἐφίλει
 ἢ τὸν Ἀρταξέρξην, *Parysatis, the mother of Cyrus*
 — who was Cyrus' mother — *loved him more than*
Artaxerxes.

ἐντεῦθεν Κῦρος ἐξελαύνει διὰ Φρυγίας εἰς Κολοσσούς,
 πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην, *from there*
Cyrus marches through Phrygia to Colossi, an
inhabited city, prosperous, and large (which was
 a city).

The words in Apposition must agree with the substantive to which they belong, in the same way as the Predicate.

§ 9. The Neuter Plural has the verb in the Singular:

πῶς ταῦτα παύσεται; *how is this to end?*

τὰ πράγματα ταῦτα δεινὰ ἐστίν, *these things are*
terrible.

I. THE ARTICLE.

§ 10. The Article ὁ, ἡ, τό was originally a *demonstrative pronoun*, and is still employed as such in Homer.

τῇν ἐγὼ οὐ λύσω, *HER I will not give up.*

τὸν, ὦ Ζεῦ πάτερ, φθίσον, *HIM, father Zeus, destroy.*
 φθίσει σε τὸ σὸν μένος, *this thy courage will be thy*
ruin.

§ 11. The real Article generally corresponds to the English *definite* article. It serves to set forth an object, 1) either as an individual, or 2) it represents the individual as belonging to a class, or *genus*.

§ 12. The article is only used with proper names, when they have been mentioned before or are well

known persons: ὁ Σωκράτης, *Socrates*, who was mentioned before, or who is well known; but the article is not used, if any designation is added: Σωκράτης, ὁ φιλοσόφος, *Socrates, the philosopher*; Κροῖσος, ὁ τῶν Λυδῶν βασιλεύς, *Croesus, the king of the Lydians*.

§ 13. The article often sets forth an object as distinguished from others by the addition of *distinguishing circumstances*:

ὁ τῶν Ἀθηναίων δῆμος, *the Athenian people* (no other);
 ἡ πόλις ἣν πολιορκούμεν, *the city which we are besieging* (this and no other).

The distinguishing circumstance expressed by the Article is often indicated in English by the *possessive pronoun*:

ἕκαστος τῶν δημιουργῶν τὴν τέχνην καλῶς ἐξεργάζετο, *each of the artisans practised his art well*.

I. G. = Initia Graeca, Part I.

VOCABULARY I. — Socrates, Σωκράτης, ους. Say, φημί (*Imperf.* ἔφην. *I. G. p.* 127). Philosopher, φιλόσοφος. Croesus, Κροῖσος. King, βασιλεύς, ἑως. Lydian, Λυδός. Xenophon, Ξενοφῶν, ὦντος. Advise, Consult, συμβουλεύω (*in Active Voice it means „to advise“; in Middle Voice „to take advice, to consult“ with a person. In both Voices it is constructed with the Dative.*) And, καί. He, him, αὐτός. Solon, Σόλων, ωνος. Mother, μήτηρ, μητέρος, *contr.* μητρός, *dat.* μητέρι, *contr.* μητρί, *acc.* μητέρα (*uncontr. forms not used in Attic prose*). Love, φιλέω. Daughter, θυγάτηρ, θυγατρός, θυγατρί, θυγατέρα. Father, πατήρ, πατρός, πατρί, πατέρα. Child, παῖς, παιδός. Artisan, δημιουργός. Practise, ἐξεργάζομαι. Art, τέχνη. Well, καλῶς. Respecting, περὶ (*prep. with gen.*).

EXERCISE I.

1. Socrates said.
2. Socrates, the philosopher, said.
3. Croesus, the king of the Lydians, said.
4. Xenophon consults with Socrates. And Socrates (*use the art.*) advises him.
5. Croesus, the king of the Lydians, consults Solon. And

Solon advises him. 6. The mother loves her (*use the article*) daughter. 7. The father loves *his* child. 8. The daughter consults *her* mother. And *her* mother advises her. 9. The artisans practised *their* art well. 10. Socrates, the philosopher, advised (1. *Aorist*) the artisans respecting *their* art.

II. THE ARTICLE (continued).

§ 14. The *Generic Article* (see § 11) indicates a whole class of homogeneous objects:

οἱ πολῖται, *all the citizens*.

ὁ ῥήτωρ, *the orator* (by profession).

δεῖ τὸν στρατιώτην τὸν ἄρχοντα μᾶλλον ἢ τοὺς πολεμίους φοβεῖσθαι, *the soldier must fear his superior rather than the enemy*.

§ 15. The Article is not used when a substantive only expresses an idea in general:

ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει, *man's soul partakes of the divine*.

Thus θεός denotes *the deity*; ὁ θεός, *a particular god*.

§ 16. The Article is omitted with a number of substantives, which by custom have almost acquired the force of proper names:

βασιλεύς, *the king* (of the Persians).

πρυτάνεις, *the presidents* (as officials).

ἐν ἀκροπόλει, *in the Acropolis* (Athens).

§ 17. The *Predicate* (§ 1, 2) generally has *no Article*:

Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, *Cyrus became king of the Persians*.

πόνος εὐκλείας πατήρ, *labour is father of fame*.

οἱ Ἀθηναῖοι Περικλέα εἰλοντο στρατηγόν, *the Athenians chose Pericles general*. (See § 7.)

VOCABULARY II. — City, state, πόλις, πόλεως, ἡ. Poet, ποιητής, οὗ. Citizen, πολίτης, ου. Speak, λέγω, ξω. Soul, ψυχὴ. Brave, ἀνδρεῖος. Am, εἰμί (see I. G. p. 55). Good,

noble, beautiful, καλός. Orator, ῥήτωρ, ορος. Parent, γονεύς. Take the field, serve as a soldier, στρατεύω. Become, be, γίνομαι, (*Irreg. verb, see I. G. p. 145*). Man, human being, ἄνθρωπος. Mortal, θνητός, ή, όν. Labour, πόνος. Body, σῶμα, ατος, τό. God, θεός. Know, οἶδα (*see I. G. p. 147*). Sweet, γλυκύς, εἶα, ύ. Guard, defend, watch over, protect, φυλάττω, ζω (*In middle voice it means „I guard myself against“*). Pleasure, ήδονή.

EXERCISE II.

1. The orator practises *his* art. 2. Artisans (all, *use the article*) practise *their* arts. 3. Soldiers (*as a class*) are brave. 4. The orator speaks well. 5. *Poets* speak well. 6. *Parents* love *their* children. 7. The child loves *its* parent. 8. *Soldiers* guard the state. 9. The orator advises respecting the state. 10. *Pleasures* are sweet. 11. God knows. 12. The Gods defend the city. 13. Man's body is mortal. 14. Man's soul is not mortal. 15. The poet became a soldier, and the artisan became an orator. 16. *Citizens* serve as soldiers (*middle voice*). 17. Labour (is) *the* parent (*omit the article*) of art. 18. *Artisans* are citizens. 19. Solon became (the) father of the state. 20. *The* king (that is, of the Persians) takes the field.

III. THE ARTICLE (continued).

§ 18. By means of the Article, any adjective, participle, or adverb, as well as the infinitive, may be made *a substantive*: οἱ πλούσιοι, *the rich*; ὁ λέγων, *the speaker*; ὁ πέλας, *the neighbour*; οἱ παρόντες, *those present*; τὰ κάτω, *the under (part)*; οἱ πάλαι, *the ancients*; τὸ μισεῖν, *hating* or *hatred*.

§ 19. The Generic Article generalises the idea of a *participle*, which then is to be translated by a relative phrase:

ποιεῖτω τοῦτο ὁ βουλόμενος, *let him who wishes do this*.
μὴ ζητεῖτε τὸν ταῦτα λέγοντα, *seek not (one) who will say this*.

Obs. 1. — By the Article many *adverbs* placed between it

and a substantive become *attributive adjectives*: οἱ τότε ἄνθρωποι, *the people of that time*; ἡ παραύτικα ἡδονή, *the momentary pleasure*; αἱ ἐνθάδε γυναῖκες, *the women of this place*; ἡ ἄγαν ἐλευθερία, *the excessive freedom*.

Obs. 2. — In the same way a genitive or a preposition with a substantive, placed between the Article and another substantive, becomes an *attributive clause*: τὰ τῶν Ἀθηναίων πράγματα, *the affairs of the Athenians*; οἱ ἐν τῇ πόλει ἄνθρωποι, *the people in the city*; ἡ καθ' ἡμέραν τροφή, *the daily nourishment*; αἱ ἄνευ λυπῶν ἡδοαί, *the painless pleasures*.

VOCABULARY III. — Long ago, of old, πάλαι (*adv.*). Admire, θαυμάζω, -άσομαι. Old, γέρων, οντος. Here, ἐνθάδε. Seek, ζητέω, ἦσω. Now, νῦν. Above, upwards, ἄνω. Under, below, κάτω. Prudent, σώφρων, *neut.* σώφρον. Then, τότε. But, δέ (*generally preceded by μέν, see I. G. p. 29*), ἀλλά. Virtue, ἀρετή. Naval, ναυτικός (τὸ ναυτικὸν *means* „the navy“). Die, ἀποθνήσκω, ἀποθανοῦμαι, 2 *aor.* ἀπέθανον. Not, οὐ (*before a vowel οὐκ, before an aspirate οὐχ. μή is used with imperative, subj. and opt. moods, or with dependent clauses*).

EXERCISE III.

1. The (men) of the present day (the now men) speak well.
2. The (men) of old said this.
3. I admire the men of that time.
4. Old men do not admire the (things) of the present day (the now things).
5. Seek (*plural*) those (things) that are above (the above things).
6. Prudent men will seek those things that are above, and not things below.
7. They (who are) above do not die.
8. The gods above watch over the city.
9. The speaker consulted Solon, but Solon did not advise him.
10. Speaking well is an art.
11. The men of old practised (imperfect) the art of speaking well.
12. One who admires Solon will not admire the philosophers of the present day.
13. I do not admire the (people) here.
14. I do not admire one who seeks (part.) the things (that are) below.
15. Old men admire the navy of that time (the then navy).
16. Xenophon consulted with the soldiers in the city.
17. The soldiers in the city consulted the king respecting the navy, and the king advised them.

IV. THE ARTICLE (continued).

§ 20. The Article often stands alone, sometimes with the Genitive of a substantive, sometimes with a preposition followed by a substantive; in such a construction the Article has the force of *a substantive*:

τὰ τῶν Ἀθηναίων, *the affairs* (possessions, interests) *of the Athenians*.

οἱ ἐν τῇ πόλει, *the* (people) *in the city*.

τὰ μετὰ ταῦτα, *what follows, the later* (events).

§ 21. When a substantive with an *attributive* adjective has the Article, *the adjective stands between the substantive and the article* as in English: ὁ ἀγαθὸς ἀνὴρ, *the good man*.

§ 22. An adjective, which *without* the Article either precedes or follows a substantive having the Article, is *predicative*.

ἀγαθὸς ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός (viz. ἐστίν), *the man is good*.

ἅπαντες ἔχομεν τὸ σῶμα θνητόν, *we all have a body* (which is) *mortal*.

VOCABULARY IV. — Lacedaemonian, Λακεδαιμόνιος. After, μετὰ (*prep. with acc.*). Before, πρό (*prep. with genitive*). Bear, carry, φέρω, *fut. οἶσω* (see I. G. p. 143). Good, ἀγαθός. Have, ἔχω (*irreg. verb see I. G. p. 145*).

EXERCISE IV.

1. I admire the (affairs) of the Lacedaemonians. 2. Soldiers (*use art.*) protect the affairs of the citizens. 3. I do not know later (events). 4. The (people) in the city are consulting respecting the later (events). 5. Socrates advised the (men) of that day respecting the (affairs) of the soul. 6. The god watches over the (interests) of the state. 7. God protects the (interests) of good men. 8. What (happened) before this I know: but I do not know the events which followed (the things after these). 9. Good men bear what comes from the gods (the things of the gods). 10. The Lacedaemonians have

brave soldiers (*use art.*). 11. The soldiers in the city (are) brave. 12. The king has good sons. 13. The mother has beautiful daughters. 14. Man has a mortal body. 15. I do not admire those (who) seek present pleasures. 16. Prudent (men) will investigate the events which preceded these (the things before these).

V. THE ARTICLE (continued).

§ 23. If the substantive alone is to be prominent, and the adjective to be added as *apposition* (§ 8), the substantive stands first, and the *adjective with the article follows*, thus:

a) *The substantive has no Article*, when the case is such that the substantive, if put alone, would have no article:

τί διαφέρει ἄνθρωπος ἀκρατῆς θηρίου τοῦ ἀκρα-
τεστάτου; *in what does an intemperate man
differ from the most intemperate beast?*

for if θηρίον stood alone it would be without Article, θηρίου, *from a beast*.

b) *The substantive has the Article*, when by itself, even without an adjective, it must have the Article:

οἱ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν, *the Chians
pulled down (their) wall—the new one*

(which they themselves had built); for even without the adjective it would have to be τὸ τεῖχος περιεῖλον.

§ 24. The same rule holds good with regard to the position of the attributive additions mentioned in § 19, *Obs. 2*: ὁ Ἀθηναίων δῆμος, *the Athenian people*; ὁ δῆμος ὁ τῶν Ἀθηναίων, *the people, that is, the Athenian*; ὁ μετὰ ταῦτα χρόνος, *the after time*; ὁ χρόνος ὁ μετὰ ταῦτα, *the time which followed this*.

VOCABULARY V. — People, δῆμος. Do, make, ποιέω, ἥσσω. Sacrifice, θύω, σω. Praise, ἐπαινέω, ἔσω. Athenian,

Ἀθηναῖος. Time, χρόνος. Think, consider, νομίζω, σω. Wise, σοφός, ἡ, ὁν.

EXERCISE V.

1. Poets (*use article*) praise soldiers (who are) brave. 2. The citizens love prudent orators. 3. Men (who are) good will not do this. 4. The Athenian (*gen. plural*) people is not prudent. 5. Men (even) the wisest, and best, have mortal bodies. 6. I did not admire the Athenian navy, the one (τὸ) (I mean) before this. 7. The philosophers of that time, (at least) those of the Athenians, were wise. 8. *Prudent* citizens will not praise this. 9. We do not sacrifice to the gods below. 10. The gods, those below (at least), will not protect the affairs of this state. 11. The Athenian people do not praise their present orators. 12. The orator advised the Athenian people respecting the after time. 13. In the time which followed this the Athenian people (was) not wise. 14. I do not consider the soldiers, those of the Persians (I mean) brave. 15. Croesus did not think Athenian philosophers wise. 16. I will not speak of the time which followed this.

VI. THE ARTICLE (continued).

§ 25. The *possessive pronoun* is preceded by the Article when a single definite object is referred to: ὁ ἐμὸς ἐταῖρος, *this my friend*; ἐμὸς ἐταῖρος, *a friend of mine*.

§ 26. αὐτός, put before or after a substantive with the Article, means *self*: αὐτὸς ὁ πατήρ or ὁ πατήρ αὐτός, *the father himself*, *ipse pater*; but put between the Article and the substantive it means *same*: ὁ αὐτὸς ἀνὴρ, *the same man*, *idem vir*.

§ 27. With the *demonstrative pronouns* οὗτος, ὃδε, ἐκεῖνος, a substantive, not being a predicate, has regularly the Article: οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, *this man*; ἐκεῖνο τὸ δῶρον, *that gift*. But when the substantive is a predicate the Article is wanting: ἐν Πέρσῃσι νόμος ἐστὶν οὗτος, *among the Persians this is law*.

§. 28. $\pi\tilde{\alpha}\varsigma$ without the Article before a substantive without the Article means in the Singular *every*: $\pi\tilde{\alpha}\varsigma\alpha$ πόλις, *every city*. The Article before $\pi\tilde{\alpha}\varsigma$, or before the substantive with which $\pi\tilde{\alpha}\varsigma$ agrees, gives it the meaning of *whole*: ἡ $\pi\tilde{\alpha}\varsigma\alpha$ πόλις, or ἡ πόλις $\pi\tilde{\alpha}\varsigma\alpha$, *the whole city*; τοὺς πάντας ὀπλίτας, *the whole of the heavy-armed*.

VOCABULARY VI. — Mine, ἐμός, ἡ, ὄν. Thine, σός, ἡ, ὄν. Friend, companion, ἐταῖρος. That, ἐκεῖνος, η, ο. From, ἀπό (*prep. with gen.*). Lay waste, ravage, τέμνω, *fut.* τεμῶ. 2. *aor.* ἔτεμον, *perf.* τέτμηκα. In, among, ἐν (*prep. with dat.*). All, whole, $\pi\tilde{\alpha}\varsigma$, $\pi\tilde{\alpha}\varsigma\alpha$, $\pi\tilde{\alpha}\nu$. Way, road, ὁδός, ἡ. Day, ἡμέρα. Man, ἀνὴρ, ἀνδρός. Country, place, χώρα, ἡ.

EXERCISE VI.

1. My friend and thy father. 2. My daughter is beautiful. 3. A friend of mine does not praise the poets of the present day. 4. My father sacrificed to the gods above. 5. My mother has beautiful daughters. 6. A friend of mine did the same (thing). 7. The king himself is taking the field. 8. The same man advised the people in the city respecting their navy. 9. From this time (forward) we will do the same (things). 10. The same men laid waste the whole country. 11. The king himself admired the Athenian navy. 12. Every city will practise this art. 13. From that day the Lacedaemonians laid waste the whole country. 14. Soldiers, this (ταύτη) is the way. 15. Among the Lacedaemonians this is not virtue. 16. My friend practised (*imperfect*) every art well. 17. The orator himself said the same things respecting the Persians.

VII. THE NOMINATIVE CASE.

§ 29. The *Nominative* is the case of the *subject* and of the predicate belonging to the subject. (§ 1, 2, 3) Hence the intransitive and passive verbs, which denote *to become, be made, appear, be named, designated, chosen, &c.* like the Latin *fio, dicor, videor*;

creor &c., require the predicative noun to agree with the subject in the Nominative Case. (§ 5).

Κῦρος ἐγένετο βασιλεύς, *Cyrus became king, Cyrus rex factus est.*

Καθίσταται βασιλεύς, *he is appointed king.*

Ἀλέξανδρος Θεὸς ὠνομάζετο, *Alexander deus appellabatur.*

§ 30. Ἀκούω, *I hear*, in the sense of *I am called* [Lat. *audio*], also belongs to these verbs:

Οἱ ἐν Ἀθήναις φιλιππίζοντες κόλακες καὶ θεοῖς ἐχθροὶ ἤκουον, *the Philippizers in Athens were called flatterers and objects of the gods' hatred.*

VOCABULARY VII. — Call, name, ὀνομάζω, *fut. ἄσω.* Muse, Μοῦσα. Zeus, Ζεὺς, Διός, *δ.* By, ὑπό (*prep. with gen.*). Memory, μνημοσύνη. Athens, Ἀθῆναι, ὦν, αἱ. Slave, δοῦλος. Helot, εἴλω, ὠτος, *δ.* Seem, appear, δοκέω, *fut. δόξω.* Wish, ἐθέλω, or θέλω, *fut. ἦσω.* Homer, Ὅμηρος. Castor, Κάστωρ, ὀρος, *δ.* Pollux, Πολυδεύκης, ου, *δ.* Dioscuri, Διόσκουροι. Battle, fight, μάχη, ης, ἡ. Erectheus, Ἐρεχθεύς, ἑως, *δ.* Erectheid, Ἐρεχθείδης, ου. Cecrops, Κέκροψ, ὀπος, *δ.* Founder, οἰκιστής, οῦ, *δ.* Cyrus, Κῦρος, ου. Hear, listen, am spoken of, am called, ἀκούω, *f. σομαι, perf. ἀκήκοα.* Often, πολλάκις. Hostile, hateful, ἐχθρός *as subst.* Enemy. Unjust, ἄδικος, ὡς *adv.* Just, right, δίκαιος, ὡς *adv.*

EXERCISE VII.

1. The Persians of that time were considered very brave.
2. Solon was rightly called (the) father of the state.
3. The Muses are said to be (the) daughters of Zeus and Memory.
4. The slaves of the Lacedaemonians were named Helots.
5. I wish to be, and not (merely) to seem, good.
6. Castor and Pollux are named (the) Dioscuri.
7. The Helots were not often made citizens.
8. The Helots who were (*art.*) in this battle were made citizens.
9. Not every one (who) speaks well (*part.*) is rightly called an orator.
10. Xenophon was well spoken of by his soldiers.
11. In the time subsequent to this Cyrus became king of the Persians.
12. Cyrus is not unjustly called (the) father of the Persians.
13. The Athen-

ians were called Erectheids from (*art.*) Erectheus. 14. Cecrops became the founder of Athens. 15. Homer is justly named king of the poets. 16. After much toil Demosthenes became an orator. 17. Socrates was not rightly called an enemy to the gods. 18. The orators of that time seem (to have been) hostile to the philosophers.

VIII. THE ACCUSATIVE CASE.

§ 31. The *Accusative* is the case of the *object*, and therefore denotes generally the person or thing to which an action is directed.

The Object is either external to the action by which it is affected: τύπτω τὸν δοῦλον, *I strike the slave*, — or internal, *i. e.* already contained in the action itself: τύπτω πεντήχοντα πληγάς, *I strike fifty blows*.

§ 32. The *External Object* is expressed by the Accusative with *transitive* verbs as in other languages. Several verbs, however, are treated in Greek as transitive which in other languages are intransitive.

a) The Accusative of the External Object is used with the verbs, which signify to *benefit* or *injure*, whether it be by act or speech: εὖ or ἀγαθὸν ποιέω, εὐεργετέω, *I benefit* (τοὺς εὐεργετήσαντας, *my benefactors*); ὀνίνημι, ὠφελέω, *I am useful* (to any one); κακῶς or κακὸν ποιέω, κακῶ, *I do ill* (to any one), *I treat badly*; ἀδικέω, *I do wrong* (to any one); ὑβρίζω, *I insult*; βλάπτω, *I hurt*, &c.; also χολακεύω, *I flatter*, and τιμωρέομαι, *I avenge myself* (τὸν ἐχθρόν, *on my enemy*):

ὁ Σωκράτης οὐδένα τῶν πολιτῶν ἡδίκησεν, *Socrates acted unjustly to none of his fellow-citizens*.

b) This Accusative is also used with such verbs as the following: φεύγω (comp. *fugio*), ἀποδιδράσκω, *I run away from*; φθάνω, *I get before*; θηράω, θηρεύω,

I hunt after; μιμέομαι (comp. *imitor*); ζηλώω, *I rival*; ἀμείβομαι, *I repay, I respond to*; λανθάνω (comp. *lateo*); ἐκλείπω (comp. *deficio*):

ἐκλείπει με ἡ ἐλπίς, *spes me deficit*.

c) This Accusative is also used with verbs of emotion: αἰδέομαι, αἰσχύνομαι, *I am ashamed* (τὸν πατέρα, *before my father*); φυλάττομαι, εὐλαβέομαι, *I am on my guard against*; θαρβέω, *I have confidence* (τὴν ἰσχύον, *in my strength*); ἐκπλήττομαι, καταπλήττομαι, *I am amazed at*; similarly with ὀμνῶμι, *I swear by* (τοὺς θεούς, *the gods*).

VOCABULARY VIII. — Friendship, φίλος. Very greatly, μέγιστα (or τὰ μέγιστα). Very much, most, μάλιστα (*both these words are used generally, to strengthen a word or a sentence*). Be useful, be of service to, ὠφελέω. Orestes, Ὀρέστης. Pylades, Πυλάδης. Do wrong to, act unjustly to, ἀδικέω. Benefit, confer benefit on, εὐεργετέω. Do good to, εὖ ποιέω. Hurt, injure, βλάπτω, *fut.* ψω. Do harm to, ill treat, καχῶς ποιέω. Son, υἱός, οὗ, ὅ. Delight, gladden, εὐφραίνω, *fut.* ανῶ. Give pain to, be a grief to, λυπέω. Bee, μέλιττα, ἡ. Wasp, σφήξ, σφηκός, ὁ. Young, νέος, ον (οἱ νέοι, youths). Foolish, ἄφρων, *neut.* ον. Avenge myself upon, τιμωρέομαι, *fut.* ἤσομαι. Swallow, χελιδὼν, ὄνος, ἡ. Flee from, avoid,φεύγω, *fut.* ξω, 2. *aor.* ἔφυγον. Flee away, ἀποφεύγω. Injustice, wrong-doing, ἀδικία. Hoplite, armed man, ὀπλίτης, ου, ὁ. Requite, repay, reward, respond to, ἀμείβομαι, *fut.* ἀμείψομαι. Benefit, kindness, εὐεργεσία. Worthily, ἀξίως. No one, οὐδεὶς, οὐδεμία, οὐδέν, οὐτις (*subst.*). Escape the notice of, λανθάνω, *f.* λήσω, 2. *aor.* ἔλαθον. For, on account of, διὰ (*prep. with acc.*). Wicked, unprincipled, καχός, ἡ, ὄν. Neither — nor, οὔτε — οὔτε. Reverence, have fear of, αἰδέομαι, *fut.* ἔσομαι. Have confidence in, θαρβέω, *f.* ἤσω. Swear by, ὀμνῶμι, *fut.* ὀμοῦμαι, 1. *aor.* ὤμοσα.

EXERCISE VIII.

A. 1. We admire Socrates for his virtue. 2. Good citizens benefit the state. 3. We praise Orestes and Pylades for their friendship. 4. Unprincipled (καχοὶ) orators do the greatest (τὰ

μέγιστα) injury to the state. 5. Friendship (*art.*) confers the greatest benefits on men. 6. Good men will benefit their friends. 7. The Lacedaemonians acted most (μάλιστα) unjustly to the Helots. 8. Good companions are of very great service to the young. 9. Wasps and swallows (*art.*) do the greatest injury to bees. 10. In this battle the Helots were of very great service to the state. 11. After this battle the Athenians did very great injury to the whole country of the Lacedaemonians. 12. Good men will not do harm (even) to their enemies. 13. The Athenians of that time acted most unjustly towards Socrates. 14. Socrates did injury neither to the gods, nor to the young. 15. Men do not often do good to their enemies. 16. From this day (forward) the Persians will not do good to their enemies.

B. 1. Do not flee from poverty, but from wrong doing. 2. In that fight the Athenians fled away from the Lacedaemonian hoplites. 3. All the citizens will praise the soldiers (who) benefit (*part.*) their state. 4. The Athenians will reward the hoplites who do the greatest injury to their enemies. 5. No man (none of men) requites as he ought (worthily) the kindnesses of the gods. 6. A prudent son is the delight of (delights) his father, but a foolish son is a grief to (grieves) his mother. 7. Good children will requite their parents. 8. Neither good nor bad (men) escape the notice of the gods. 9. No one who injures (*part.*) the people shall escape the notice of the king. 10. The orators who were working evil to the state did not escape the notice of the Persians. 11. The philosopher spoke well about virtue (*art.*), but the orator did not respond to him.

C. 1. The gods will reward the citizens who do good to their state. 2. The Persians have confidence in the multitude of their soldiers. 3. Socrates was not on his guard against the injustice of the Athenians. 4. The wicked have no fear of God in their souls. 5. The son who ill treats his father has no fear either of (fears neither) gods or men. 6. The Lacedaemonians have confidence in their hoplites, and will avenge themselves upon these who (*act.*) have ravaged their country. 7. Bravery is a sufficient guard against (worthily guards against) the number of the Persians. 8. I swear by Zeus, that (ἤ μὴν) I will avenge myself (*future infin.*) upon mine (*art.*) enemies.

IX. THE ACCUSATIVE (continued).

§ 33. The *Space and Time* over which an action extends are often expressed by the Accusative:

κοινήν ὁδὸν ἤλθομεν, *we came by a common road.*

κλίμαχα ὑψηλὴν κατεβήσεται, *she came down the high ladder.*

πλεῖν θάλασσαν, *to navigate the sea.*

ἐνταῦθα Κῦρος ἔμεινε ἡμέρας πέντε, *there Cyrus remained five days.*

VOCABULARY IX. Go, travel, march, πορεύομαι, *fut.* πορεύσομαι, 1. *aor.* ἐπορεύθην. There, ἐνταῦθα. Many, much, great, πολὺς, πολλή, πολύ. Remain, wait, μένω, *fut.* μενῶ, 1. *aor.* ἔμεινα. Some, any, τίς, τί, *gen.* τινός, *indef. Pron.* (τίς, τί, *interrog.* who? what?) Silence, σιγή, σιωπή, ἡ. The enemy, οἱ πολέμιοι. Tower, πύργος, ου, ό. Go up, ascend, mount, ἀναβαίνω, *fut.* -βήσομαι, *aor.* -έβην. Fight by sea, engage in a sea-fight, fight from ships, ναυμαχέω, *fut.* -ήσω. Stadium, στάδιον. (τὸ στάδιον = *racecourse*). Station, stage, stopping-place, σταθμός. Another, other, ἄλλος, η, ο. Remaining, rest of, λοιπός, ή, όν. Ten, δέκα, *indecl.*

EXERCISE IX.

1. The Lacedaemonians remained there many days, and ravaged the whole country. 2. The Persians were marching (by) the same road. 3. They went on in silence (*dative*) for some time. 4. The companions travelled the whole way in silence. 5. The enemy fled away from the Athenians, and went up (into) their (*art.*) towers. 6. The Persians, having confidence in their numbers (*sing.*) fought a sea-fight. 7. The Athenians and Lacedaemonians fought by sea the whole time. 8. The enemy advanced ten stadia, then they fled away. 9. The king (*that is, of the Persians*) travelled ten stages, and waited there some time. 10. The Persians went up (by) another road. 11. We will travel the rest of the way in silence. 12. The Athenians were marching (by) several (many) roads, but they did not escape the notice of the enemy. 13. The armed men went up the remainder of the way in silence, but they did not escape the notice of Cyrus. 14. The Lacedaemonians

remained there some days, and avenged themselves upon their enemies. 15. The king, having no confidence in his numbers, did not remain there many days.

X. THE ACCUSATIVE (continued).

§ 34. The *Internal Object* (§ 31) is expressed by the Accusative not only with transitive, but also with intransitive and passive verbs.

The internal Object is:

a) a word of cognate *origin* with the verb:

Hom. ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πόλῃ-
σιν, *alii circa alias portas pugnam pugnabant.*

τειχος τειχίζονται, *they wall (build) a wall.*

πομπὴν πέμπειν, *to send an escort, make a solemn procession.*

κακίστην δουλείαν ἐδούλευσεν, *he served the worst service (endured the worst slavery).*

τὴν ἐναντίαν νόσον νοσοῦμεν, *we suffer (sicken) from the opposite sickness.*

b) or a word *akin* to the verb in *meaning*:

πληγὴν τύπτεται βαρυτάτην, *he is struck a very severe blow.*

πάσας νόσους κάμνει, *he suffers from all diseases.*

πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον, *they marched out to the so-called holy war.*

γραφὴν διώκειν, *to pursue with a writ.*

c) or a substantive *defining* the verb:

Ὀλύμπια νικᾶν, *to conquer in the Olympic games.*

γάμους ἐστιᾶν, *to give a marriage-feast.*

Hom. νόστον ὀδυρόμενοι, *weeping for the return.*

μένεα πνείοντες Ἀχαιοί, *the courage-breathing Achaeans.*

ἀγγελίην ἐλθεῖν, *to go a message.*

d) or the *result* of the action expressed by the verb:

ἔλκος οὐτάσαι, *to strike a wound* (produce by blows).

δρῖα τάμνειν, *foedus ferire*, i. e. *foedus hostiam feriendo efficere*.

§ 35. Often, especially in the poets, a neuter adjective or pronoun in the Accusative is added to a verb as a special qualification, almost like an adverb: ὀλίγον ἀπείναι, *to be little way off*; μέγα ψεύδεται, *he tells a great lie* (comp. μέγα ψεῦδος ψεύδεται); τοῦτο χαίρω, *at this I rejoice*; τί χρήσομαι τούτῳ; *what use shall I make of this?* πάντα πείσομαι, *I will obey in all things*.

VOCABULARY X. Greek, Ἕλλην, Ἕλληνας, ὁ. Sacrifice, θυσία, ἡ. Danger, peril, κίνδυνος, ὁ. Be in danger, incur, run the risk, κινδυνεύω. War, πόλεμος, ὁ. Search, inquiry, investigation, ζήτησις, εἰς, ἡ. Disease, sickness, νόσος, οὐ, ἡ. Be sick, sicken, fall ill with, νοσέω, *fut.* ἦσω. Serve, be a slave, δουλεύω, *f.* εὔσω. Slavery, δουλεία, ας, ἡ. Sea-fight, ναυμαχία, ας, ἡ. Long, μακρός, ὁ, ὄν. Wall, τεῖχος, οὐς, τό. Wall, build, fortify, τειχίζω, *f.* σω. Joy, χαρά. Contest, struggle, ἀγών, ὦνος, ὁ. Great, μέγας, μεγάλη, μέγα. Tragic, of or belonging to tragedy, τραγικός, ἡ, ὄν. Rejoice, χαίρω, χαρήσομαι, *aor.* ἐχάρην. Contend, enter into a contest, contend against a charge of, ἀγωνίζομαι, *f.* ἴσομαι. Suffer from, be afflicted with, labour, be weary, κάμνω, *f.* καμῶμαι, *perf.* κέκμηκα, *aor.* ἔκαμον. Conquer, be victorious in, νικάω, *f.* ἦσω. Win, gain, κρατέω, *f.* ἦσω. Sophocles, Σοφοκλῆς. Of a horse, or horsemanship, ἵππικός. (τὸ ἵππικόν = the cavalry.) Sea, θάλασσα, or θάλαττα, ης, ἡ. Blood, αἷμα, ατος, τό. Flow, ῥέω, *f.* ῥυήσομαι, *aor.* ἐρῶην. Murder, φόνος. Impiety, ἀσέβεια. Send, conduct, πέμπω, *f.* ψω. Message, tidings, ἀγγελία, ης, ἡ. Little, short, ὀλίγος, η, ὄν. Under, by, ὑπό (*prep. with gen.*). Salamis, Σαλαμίς, ἴνος, ἡ.

EXERCISE X.

A. 1. Before the battle the Greeks offered sacrifices to their gods. 2. The orator delivered (spoke) his speech well, but no

one responded to him. 3. I will be on my guard against this danger. 4. The gods confer many kindnesses, but men do not repay them as they ought (*say, worthily*). 5. In this war the state incurred great danger. 6. Prudent philosophers will prosecute (seek out) this investigation. 7. The soldiers in the city sickened with this disease. 8. The Helots endured (*imperf.*) an evil slavery at the hands of (under) the Lacedaemonians. 9. The Greeks fought the battle from (their) ships. 10. The Greeks fought bravely (in) the sea-fight at Salamis. 11. All this time the Athenians were building their long walls. 12. The Greeks, having avenged themselves upon the enemy, rejoiced with great joy. 13. After this battle at Salamis the enemy were in (incurred) great peril. 14. In this war the Greeks committed a great injustice. 15. The poets enter into the contest for the tragedy (*say, the tragic contest*).

B. 1. Old men (*art.*) served as soldiers in this war. 2. All in the city suffered from this disease. 3. All the young (men) marched out to (served in) the war. 4. The Greeks conquered in the sea-fight at Salamis. 5. The soldiers in this war suffered from great sickness. 6. The Athenians gained the sea-fight. 7. Castor conquered in the race (stadium). 8. The boys contended in (the) race. 9. Sophocles gained the contest for the tragedy (tragic contest). 10. The Dioscuri were victorious in the horse-contest. 11. In this sea-fight the sea itself flowed (with) blood. 12. Orestes contended against a charge of murder. 13. Socrates contended against a charge of impiety. 14. Cyrus sent the cavalry on this message. 15. Cyrus said this (*plur.*), and the soldiers were cheered with a great joy. 16. Good children will requite their parents in many (ways). 17. You are doing a great (wrong). 18. Socrates suffered a great injury (*say, was injured greatly*) at the hands of (under) the Athenians of that time. 19. The Athenians having fortified the tower waited a little. 20. The young men entered into this contest.

XI. THE ACCUSATIVE (continued).

§ 36. *Double Object.*

Many verbs have a double object, consequently a *double Accusative*: the following may serve as ex-

amples: διδάσκω (ἐδίδαξαν τὸν παῖδα τὴν μουσικήν, *docuerunt puerum musicam*); κρύπτω, *I hide*; ἐρωτάω, *I ask*; αἰτέω, *I demand*; πράττομαι, *I exact* (ἀργύριον τοὺς παρόντας, *money from those who are present*); κακὸν λέγω τοὺς ἐχθρούς, *I speak ill of my enemies*; ἀφαιρέομαι, ἀποστερέω, *I deprive of*; ἀναμνήσκω, *I remind of*; ἐνδύω, ἀμφιέννυμι, *I put on* (τινὰ χιτῶνα, *a tunic on some one*); περιβάλλομαι, *I encircle* (τείχη τὴν πόλιν, *the city with walls*).

Obs. 1.—In the passive construction the *thing* remains in the Accusative: διδάσχομαι τὴν μουσικήν, *I am taught music*; ἀφήρημαι τὸν ἵππον, *I am robbed of the horse*.

Obs. 2.—Many other verbs besides these have a double Accusative, by an external object being added to the internal one: Αἰσχίνης Κτησιφῶντα γραφὴν παρανόμων ἐδίωκεν, *Aeschines prosecuted Ktesiphon upon a charge of violating the law* (§ 34, b).

VOCABULARY XI. Teach, instruct, διδάσκω, *fut. ξω*. Prudence, temperance, moderation, σωφροσύνη. Deprive of, ἀφαιρέομαι, ἀποστερέω. Dead, νεκρός, ἄ, ὄν (*subst. a corpse*). Prevent, hinder, forbid, κωλύω, *f. ὤσω*. Hide, conceal, κρύπτω, *ψω*. Persuade, convince, πείθω, *f. σω*. (*in middle it means to obey*). Ask, demand, beg, αἰτέω, *f. ἤσω*. Pursue, prosecute, διώκω, *f. ξω*. Writing, indictment, charge, γραφή. Even, καί.

EXERCISE XI.

1. The Persians teach their children moderation. 2. I will conceal nothing from you. 3. I will not deprive you of this pleasure. 4. The Persians demand this of Cyrus. 5. Good (men) confer many benefits even on their enemies. 6. We do not speak evil of the dead. 7. The law of Solon is good, which forbids (ὁ κωλύων) to speak evil of the dead. 8. The Greeks praised the hoplites for this (*plur.*). 9. The soldiers concealed this victory from the king. 10. The orator will not persuade the citizens of this. 11. The Lacedaemonian hoplites deprived the enemy of the victory. 12. Prudent parents will teach their children this art. 13. The children of the Persians are

instructed in this art. 14. The gods are asked for victory in the battle. 15. The Athenians asked the gods for victory in the sea-fight. 16. The people in the city sent Xenophon on this message. 17. Castor was victorious (over) all the youths in the chariot-race (horse-contest). 18. The Athenians prosecuted Socrates on a charge of impiety. 19. Orestes is prosecuted on a charge of murder.

XII. THE ACCUSATIVE (continued).

§ 37. *The Accusative as a Predicate.*

A dependent Predicate relating to the Object is in the Accusative. Hence the verbs mentioned in §§ 7, and 29, which signify *naming, deeming, appointing, choosing, representing*, and the like, have a *double Accusative* in the Active, one of the external Object, and one of the *Predicate*:

οἱ κόλακες Ἀλέξανδρον θεὸν ὠνόμαζον, *the flatterers used to call Alexander a god.*

αἰρεῖσθαι τινα στρατηγόν, *eligere aliquem ducem.*

οὐ τοὺς πλεῖστα ἔχοντας εὐδαιμονεστάτους νομίζω,

I do not deem those possessing most the happiest.

παρέχω ἑμαυτὸν εὐπειθῇ, *I show myself obedient.*

ἔλαβε τοῦτο δῶρον, *he received this (as) a gift.*

VOCABULARY XII. Lawgiver, νομοθέτης, ου, ὁ. Earth, γῆ, ἡ. Call, address as, προσαγορεύω, *f.* εὖσω. Poverty, πένια, ἡ. Artaxerxes, Ἀρταξέρξης, ου, ὁ. Longhanded, μακρόχειρ, *gen. ρος.* Demosthenes, Δημοσθένης, ους, ὁ. Sun, ἥλιος, ου, ὁ. Moon, σελήνη, ης, ἡ. Themistocles, Θεμιστοκλῆς, έους, ὁ. Saviour, σωτήρ, ἡρος, ὁ. Greece, Ἑλλάς, άδος, ἡ. Goddess, θεά, ᾱς, ἡ. Shamelessness, ἀναιδεια. Modesty, shame, αἰδώς, οὗς, ἡ. Himself, herself, itself, ἑαυτοῦ, ἡς, οὗ. (*no nom.*) Thysself, σεαυτοῦ, ἡς, οὗ, *Contr.* σαυτοῦ. Offer, present, show, παρέχω, *fut.* ξω. Strength, ἰσχύς, ύος, ἡ. Treasure, θησαυρός, οὔ, ὁ. Take, αἰρέω, *f.* ήσω, 2. *aor.* εἶλον. (*In middle voice it means take to oneself, choose.*) General, στρατηγός, οὔ. Life, βίος, ου, ὁ. Health, ὑγίεια, ας, ἡ. Ob-
edient, εὐπειθής, ές.

EXERCISE XII.

1. All (men) consider Solon a just law-giver. 2. Poets call the earth (the) mother of all. 3. Most men (*art.*) consider poverty a very great evil. 4. The Greeks called Artaxerxes (the) Long-handed. 5. Demosthenes, the orator, calls the laws (the) soul of the state. 6. The ancients considered (the) sun and moon (to be) gods. 7. The Greeks named (*imperf.*) Castor and Pollux (the) Dioscuri. 8. The Persians used to call Cyrus (their) father. 9. After the battle at Salamis many (men) called Themistocles (the) saviour of Greece. 10. The Lacedaemonians do not consider Shamelessness (*art.*) but Modesty (to be) a goddess. 11. The Greeks of old considered themselves children of the gods. 12. Do not make yourself the slave of pleasure. 13. Philosophers rightly call prudence (the) mother of the other virtues. 14. Consider prudence (as) the strength of the soul. 15. Look upon (consider) a (*art.*) good friend (as) a treasure. 16. The Athenians themselves chose Solon (as) their law-giver. 17. Themistocles offers himself (as) general to the Greeks. 18. I look upon (consider) life and health (*art.*) (as) gifts of God. 19. Good children show themselves obedient to their parents.

XIII. THE ACCUSATIVE (continued).

§ 38. In a *freer way* the Accusative is joined to verbs and adjectives, to point out to what the idea of these words refers, *in reference to what* they are to be understood:

ἁμῶν τὴν κεφαλὴν, *I suffer in the head.*

ἄδικος πᾶσαν ἀδικίαν, *unjust in every (kind of) injustice.*

Ἕλληνες εἰσι τὸ γένος, *they are Greeks in race.*

εὖ ἔχομεν τὰ σώματα, *we are well in body.*

παρθένος καλὴ τὸ εἶδος, *a maiden beautiful in form, or of beautiful form (facie pulchra).*

οὐδεὶς ἄνθρωπος αὐτὸς πάντα σοφός, *no man is himself wise in everything.*

ὁ Μαρσύας ποταμὸς εἴκοσι καὶ πέντε πόδας εἶχε τὸ

εὖρος, *the river Marsyas was twenty-five feet in breadth.* This Accusative is called the *Accusative of reference.*

Obs.—Hence a great number of independent, almost *adverbial*, Accusatives: τὸ ὄνομα, *in name, by name*; τὸ πλῆθος, *in number*; τὸν τρόπον, *in character*; τοῦτον τὸν τρόπον, *in this way*; τὴν φύσιν, *by nature*; πρόφασιν, *on the pretext, ostensibly*; δίκην, *like*; χάριν, *for the sake of (gratia)*; τὸ πᾶν, *altogether, on the whole*; πολὺ, *by far*; τί, *quid, what? why?* τί κλαίεις; *why weepest thou?* αὐτὰ ταῦτα ἦκω, *for this very reason I am come.*

VOCABULARY XIII. Barbarian, βάρβαρος (*subst.* οἱ βάρβαροι). Race, descent, γένος, ους, τό. Disposition, ἦθος, ους, τό. Friendly, courteous, φιλόφρων, ον. Comely, fair, specious, εὐπρεπής, *n.* ἐς. Form, appearance, εἶδος, ους, τό. Wonderful, θαυμαστός (*adv.* -ῶς). Manner, way, τρόπος, ου, ὁ. Be in pain, have a pain in, ἀλγέω, *fut.* ἦσω. Foot, πούς, ποδός, ὁ. Eye, ὀφθαλμός, οὔ; ὁ. ὕμμα, ατος, τό. Thirty, τριάκοντα. Height, ὕψος, ους, τό. Head, κεφαλή, ἡ. Forty, τεσσαράκοντα. Length, μῆκος, ους, τό. Autocthon, indigenous (to the soil), αὐτόχθων, ονος, ὁ, ἡ. Resemble, am like, ὅμοια (*defect.* 2. *Perf.* see I. G. p. 148). Name, ὄνομα, ατος, τό. Use, do with, χράομαι, χρήσομαι *with dative.* (*It also means to consult an oracle.*) Am happy, εὐδαιμονέω, *f.* ἦσω. Differ from, excel, διαφέρω, *with genitive.* Woman, wife, γυνή, γυναικός, ἡ. Nature, φύσις, εως, ἡ. Behind, too late for, κατόπιν, κατόπισθε, *adv. and prep. with genitive.* Feast, ἐορτή, ἡς, ἡ. Am come, arrive, ἦκω, ἦξω. As the saying is, τὸ λεγόμενον. Come to the help of, assist, succour, βοηθέω, *f.* ἦσω. Captive, αἰχμάλωτος, ον. [*Subst.* = prisoner (of war).] Kill, put to death, ἀποκτείνω, *f.* ενῶ, 1. *aor.* ἀπέκτεινα. Glory, renown, κλέος, ους, τό. Ask (a question), ἐρωτάω, *f.* ἦσω. Distribute, divide, κατανέμω, *f.* νεμῶ, 1. *aor.* -ένειμα. Part, portion, share, μέρος, ους, τό. μοῖρα, ας, ἡ. Master, δεσπότης, ου, ὁ. Able, sufficient, competent, ἱκανός, ἡ, ὁν. Opinion, judgment, understanding, γνώμη, ἡ. How? πῶς; Whoever, ὅστις, ἥτις, ὅτι. Knock out, ἐκκόπτω, *f.* ψω, 2. *aor. pass.* ἐξεκόπη. Affair, matter, business, πρᾶγμα, ατος, τό. Pretext, pretend, πρόφασις, εως, ἡ.

EXERCISE XIII.

A. 1. They are barbarians in race, but of a friendly disposition (*say*, friendly as to their etc.). 2. Cyrus was comely in form, wonderful in the affairs of war, and friendly in his manners. 3. The man has a pain in his feet, but he has not his (*art.*) eye knocked out. 4. The king's daughter is most comely in form. 5. In this war the people in the city kept well in body (*say*, had their bodies well) and did not suffer from the disease. 6. The tower was thirty feet in height. 7. All who sickened (*part.*) with this disease suffered very much in the head. 8. The king, said the orator, is unjust with every (kind of) injustice. 9. The artisans of the barbarians were skilled (good) in this art. 10. The long walls of the Athenians were forty stadia in length. 11. The Athenians considered themselves autochthons by descent. 12. The Lacedaemonian youth were good in every (kind of) contest. 13. You are wonderfully like him in (the) head and eyes. 14. The daughter resembles her mother in form, but she does not resemble (her) in (the) head and eyes.

B. 1. A certain philosopher, Socrates by name, was prosecuted on a charge of impiety. 2. What am I to do with it (*say*, use it)? 3. No man is happy in every respect. 4. Woman differs from man (*gen.*) in nature. 5. We have come too late for (the) feast, as the saying is. 6. An army, wonderful for its numbers, is marching against Greece. 7. In this way the Athenians deprived the enemy of their ships. 8. On the whole the Lacedaemonians had the better of it in (*say*, gained) this sea-fight. 9. You will not conceal this from me for the sake of our (*art.*) friendship. 10. In the battle at Salamis the Athenian ships were far superior (better), and captured many (ships) of the enemy. 11. In what do the barbarians differ from the Greeks? 12. Why do you say, "No mortal is happy in every respect"? 13. On this specious pretence the Lacedaemonians did not assist the Athenians (*dat.*) in the war against the barbarians. 14. They put the prisoners to death on an unjust pretext. 15. In this way the philosophers of that time taught (*imperf.*) the youth temperance.

C. 1. Men brave (incur) many dangers for the sake of glory (*art.*). 2. On this pretext Themistocles was deprived of his (*art.*)

command. 3. For this very reason I am asked my (*art.*) opinion. 4. On what pretence am I kept in the dark (concealed) as to this matter? 5. In this sea-fight the barbarians were deprived of many (of their) ships. 6. Cyrus divided the army into ten parts. 7. In the war against the Persians Themistocles offered himself as general, but in the time subsequent to this he was deprived of his command. 8. Socrates was deprived of life (*art.*) on an unjust pretext. 9. The general has neither confidence in them, nor they in the general. 10. Often even slaves take vengeance on their unjust masters. 11. I swear by all the gods, that I did no injury (*infin.*) to the state. 12. For this very reason the Athenians deprived Themistocles of his command. 13. These (men) barbarians in name, are comely in form, and competent in understanding; how do they differ in nature from the Greeks? 14. The barbarians do not know what use to make (δ τι χρήσονται) of their victory. 15. On this pretext the prisoners have their eyes knocked out.

XIV. THE ACCUSATIVE (continued).

§ 39. In regard to the ideas of space and time, the Accusative expresses *extension* (comp. § 33):

Hom. πᾶν ἡμᾶρ φερόμην, *a whole day I was borne along, totum diem ferebar.*

βασιλεὺς καὶ Ἕλληνες ἀπειχόν ἀλλήλων τριάκοντα στάδια, *the king and the Hellenes were thirty stadia distant from each other.*

Hom. λείπετο δουρὸς ἔρωήν, *he remained a spear's throw behind.*

Obs.—Freer Accusatives, referable chiefly to time, are: τοῦτον τὸν χρόνον, *at this time*; τὸ λοιπόν, *for the future, henceforth*; τέλος, *at last*; πρότερον, *formerly*; ἀρχήν, *up to the beginning, hence entirely*; τὴν ταχίστην, *supply ὁδόν, the quickest (way)*; μακράν, *far, distant*.

§ 40. In the poets the Accusative joined to verbs of motion also denotes the *place towards* which an action is directed:

Hom. τοῦ δὲ κλέος οὐρανὸν ἵκει, *his fame reaches up to heaven.*

πῶς ἦλθες Ἀργος; *quomodo Argos venisti?*

VOCABULARY XIV. Two thousand, δισχίλιοι, αι, α. House, οἶκος, ου, ό, *poet.* δῶμα, ατος, τό. Piraeus, Πειραιεύς, *g.* ὤς, *acc.* ᾱ. Harbour, λιμὴν, ένος, ό. Attic, Ἀττικός, ή, όν (ή Ἀττική, *sc.* γῆ = *Attica*). Go down, march down, descend, καταβαίνω, *f.* βήσομαι, 2. *aor.* -έβην. Two, δύο, *g.* δυοῖν. Three, τρεῖς, *neut.* τρία. Come to, reach, ἀφικνέομαι, *f.* ἴσομαι, *perf.* -ίγμαι, 2. *aor.* ικόμην. Whole, ὅλος, η, ον. Month, μήν, μηνός, ό. Besiege, πολιορκέω, *f.* ἥσω. End, τέλος (τέλος *adverbially* = in the end). Prepare, get ready, κατασκευάζω, *f.* σω. Come, ἔρχομαι, *f.* ἐλεύσομαι, *aor.* ἦλθον (*see I. G. p. 143*). Speed, τάχος, ους, τό (*as adv.* τάχος = *quickly*). River, ποταμός, οῦ, ό.

EXERCISE XIV.

1. The soldiers marched out of the city, in number (τὸ πλῆθος) about two thousand (*nom.*). 2. In no long time (μακρὸν χρόνον) we arrived at (our) father's house. 3. Piraeus, the port of Attica, is distant from Athens about forty stadia. 4. At last they came to a river, about forty feet in width. 5. After the sea-fight the Greeks pursued the enemy's ships for three whole days. 6. The Athenians were consulting about the war for three whole months. 7. They besieged the city for thirty days; in the end the Lacedaemonian hoplites took it. 8. The orator was speaking about the affairs of the state for three days. 9. The Athenians were getting their ships ready for three months before this. 10. At this time (the) king was two stages distant from the army. 11. The enemy, to the number of two thousand, quickly ravaged the whole of Attica. 12. The renown of Themistocles quickly reached the barbarians. 13. The enemy marched towards Athens, and the women fled away into the city by the quickest (way). 14. How did the prisoners come to Athens? 15. The enemy's ships came to Piraeus, and the Athenians marched down to the harbour by the quickest (way). 16. Formerly the Athenians gained every sea-fight. 17. I suffered in the head (the) whole day.

XV. THE GENITIVE CASE.

§ 41. The *Genitive* generally denotes a thing *belonging to* or *qualifying* another.

Obs.—Hence the Genitive is most commonly dependent on a *noun*, and even where it is governed by a verb, its use resembles that with a noun.

§ 42. *The Genitive with Substantives.*

One Substantive may be joined to another in various ways; the most common are:

1. Σωκράτης ὁ Σωφρονίσκου υἱός, *Socrates son of Sophroniscus: Origin.*

2. ἡ οἰκία τοῦ πατρὸς, *the father's house: Possession.*

3. νόμισμα ἀργυρίου, *a silver coin: Material.*

Hom. δέπας οἴνου, *a cup of wine: Contents.*

4. οἱ πλεῖστοι τῶν Ἑλλήνων, *most of the Hellenes: Partitive Genitive.*

5. ὁ φόβος τῶν πολεμίων, *metus hostium*, i. e., either

a) *the fear of the enemy*, i. e., the fear which the enemy feels (*Subjective Genitive*), or,

b) *the fear about the enemy*, i. e., the fear of which the enemy is the object (*Objective Genitive*).

6. δοῦλος πέντε μνῶν, *a slave worth five minae: Value.*

7. γραφή κλοπῆς, *an accusation of theft: Cause.*

8. πολίτου ἀρετή, *a citizen's virtue: Quality.*

9. Hom. Τροίης πτολίεθρον, *the city of* (called) *Troy: Designation.*

§ 43. The following special peculiarities in the use of the different kinds of Genitives deserve to be noticed:

a) The Genitive denotes descent from a father, even without the addition of a Substantive:

Σωκράτης ὁ Σωφρονίσκου, *Socrates the son of Sophroniscus.*

Μιλτιάδης Κίμωνος, *Miltiades son of Kimon.*

b) The Neuter of the Article with a Genitive has various meanings (comp. § 20):

τὰ τῶν Ἑλλήνων, *the affairs, interests, possessions of the Hellenes* (comp. τὰ Ἑλληνικά).

τὸ τῆς ὀλιγαρχίας, *the nature of the oligarchy*.

τὸ τοῦ Δημοσθένους, *the saying of Demosthenes*.

τὰ τῶν φίλων κοινά, *the property of friends is common*.

c) The idea of abode is to be supplied in the expressions: εἰς διδασχάλου φοιτᾶν, *to go to the master's (house), i. e., to go to school*; ἐν or εἰς Ἄιδου, *in or into the abode of Hades*.

VOCABULARY XV. Sophroniscus, Σωφρόνισκος, ου. Hellen, Ἕλλην, ηνος, ό. Gryllus, Γρύλλος, ου, ό. Diodorus, Διόδωρος. Habitation, οἰκητήριον, ου, τό. Olympus, Ὀλυμπος, ου, ό. Olympian, Ὀλύμπιος, α, ον. (τὰ Ὀλύμπια, the Olympic games). Island, νῆσος, ου, ή. Stone, λίθος, ου. Storehouse, treasury, ταμειῖον, ου, τό. Wood, ξύλον, ου, τό. Noble, well born, high-minded, γενναῖος, α, ον. Euphrates, Εὐφράτης, ου, ό. Stream, ρεῖθρον, ου, τό. Horse, ἵππος, ου, ό. Mina, μνᾶ, μνᾶς, ή. Fear, panic, φόβος, ου, ό. Safety, preservation, σωτηρία, ας, ή. Terrible, strange, δεινός, ή, όν. Book, paper, βιβλίον, ου, τό. Praise, eulogy, ἐγκώμιον, ου, τό. Old-age, γηρᾶς, ως, τό. Winter, χειμῶν, ὦνος, ό. Fortune, chance, τύχη, ης, ή. Plataea, Πλαταιαί, ὦν, αί. Thebes, Θῆβαι, ὦν, αί. Fruit, καρπός, οὔ, ό. Gate, πύλη, ης, ή. Perish, decay, φθίνω, *f. φθίσομαι*. Hermes, Ἑρμῆς, οὔ, ό. Messenger, ἄγγελος, ου, ό. Servant, ὑπηρετής, ου, ό. Aristides, Ἀριστείδης, ου, ό. Phocion, Φωκίων, ωνος, ό. Betrayal, treachery, treason, προδοσία, ας, ή. Teacher, διδάσκαλος, ου, ό. Miltiades, Μιλτιάδης, ου, ό. Lysimachus, Λυσίμαχος, ου, ό. Neocles, Νεοκλῆς, έους. Poor, πένης, ητος. Phocus, Φῶκος, ου, ό. Epaminondas, Ἐπαμεινώνδας, ου, ό. Polymnis, Πολύμνις, ιδος, ό. Plato, Πλάτων, ωνος, ό. Ariston, Ἀρίστων, ωνος, ό. Write, γράφω, *f. ψω*. Conveyer, διακομιστής, οὔ, ό. Hades, Ἄιδης, ου, ό. Discover, know, γινώσκω, *f. γινώσομαι* (*see I. G. p. 142*). Euripides, Εὐριπίδης, ου, ό. Manage, transact, do, accomplish, πράττω,

πράξω, *perf.* πέπραχα. Common, κοινός, ἡ, ὄν. Dear, φίλος, ἡ, ὄν. (*Subst.* friend.) Go to and fro, go to school, roam, φοιτάω, ἦσω. Bring up, educate, παιδεύω, *f.* σω. Sparta, Σπάρτη, ἡς, ἡ. First, πρῶτος, ἡ, ὄν. Within, ἔσω (*prep. with gen.*). Beginning, chief, power, command, ἀρχή, ἡς, ἡ. Seven, ἑπτὰ. When, ἐπεὶ, *conj.* Am in, ἔνιμι, *with dative.* To, into, εἰς (*prep. with acc.*). From, out of, ἐκ, *before a vowel* ἐξ (*prep. with gen.*). Seventy, ἑβδομήκοντα. Philosophy, φιλοσοφία, ας, ἡ.

EXERCISE XV.

A. 1. Socrates, the son of Sophroniscus, was an excellent teacher of virtue. 2. Hellen was considered (to be) the father of the Hellenes. 3. Gryllus and Diodorus, sons of Xenophon, had been brought up (*dual*) at Sparta. 4. The Greeks call the Muses daughters of Zeus and Memory. 5. The young men were said to be sons of the general. 6. Cecrops became the founder of Athens, and the first king of Attica. 7. Olympus (*art.*) is the habitation of the gods. 8. Salamis is an island belonging to (of) the Athenians. 9. The city of the Athenians was well fortified. 10. The sons of the king were not wise. 11. The enemy are building a wall of stone. 12. The (men) from Plataea stayed here many days, and built a tower of wood. 13. A high-minded woman is a treasury of virtue. 14. The Euphrates is a river of many streams. 15. Most of the Hellenes took the field against the barbarians. 16. The Lacedaemonians laid waste the greater part of Attica (*say, the much (fem.) of Attica*). 17. The fear of the women was terrible. 18. This panic of the barbarians became the preservation of Greece. 19. But when the enemy laid siege to Plataea, great was the fear of the citizens. 20. The Athenians remained within their walls through fear of the enemy.

B. 1. This fear of their enemies was the beginning of evils to the Greeks. 2. A horse (worth) ten minae was victorious at the Olympian games. 3. A slave of mine (worth) seven minae has died. 4. The orator is prosecuting him on a charge of murder. 5. Socrates contended against a charge of impiety. 6. All admired the courage of the hoplites. 7. All in the city wondered at the shamelessness of the orator. 8. Who does not admire the virtue of Aristides? 9. Hermes was the mess-

enger and servant of the gods. 10. In the books of Plato and Xenophon there is a noble eulogy of Socrates. 11. They call old age (*art.*) the winter of life. 12. Great gifts (*art.*) of fortune cause (have) fear. 13. Good men rightly consider life and health (to be) gifts of God. 14. Moderation is the strength of the soul, and the fruit of it does not perish. 15. No good (man) will praise the slaves of present pleasure.

C. 1. The city of Plataea was seventy stadia distant from Thebes. 2. The Dioscuri were the saviours of ships (*art.*). 3. The Athenians prosecuted Phocion on an unjust charge of treachery, and put him to death. 4. The city of Thebes had seven gates. 5. Miltiades (son) of Kimon, and Themistocles, (son) of Neocles were justly named the saviours of Greece. 6. The best of the Greeks were very poor (*superl.*); Aristides, the (son) of Lysimachus, and Phocion the (son) of Phocus, and Epaminondas, the (son) of Polymnis, and Socrates the (son) of Sophroniscus. 7. Themistocles (son) of Neocles managed the affairs of the Greeks well. 8. I admire the (saying) of Solon, "We do not speak evil of the dead." 9. The (saying) of Euripides is good, "The property of friends is common." 10. We all praise the saying of the wise man, "Know thyself." 11. Those who managed (*partic.*) the affairs of Greece in this war are worthy of great praise. 12. Prudent men bear well what fortune sends (the things of fortune). 13. Plato, the (son) of Ariston, has written many and beautiful things about the philosophy of Socrates. 14. Hermes was the conveyer of souls (*art.*) to Hades. 15. The sons of the chief Persians went to school at the king's (house) and were taught prudence.

XVI. THE GENITIVE (continued).

I. THE GENITIVE WITH SUBSTANTIVES (continued).

§ 44. The *Partitive Genitive* (§ 42, No. 4), denoting a part of a whole, is most common with numerals and superlatives:

πολλοὶ τῶν Ἀθηναίων, *multi Atheniensium*.

πρότερος τῶν ἀδελφῶν; *which of the two brothers?*

πάντων ἄριστος, *omnium optimus*.

But also with various adjectives:

οἱ σπουδαῖοι τῶν πολιτῶν, *the assiduous among the citizens.*

δήμου ἀνὴρ, *a man of the people.*

ἀνὴρ τῶν ῥητόρων, *a man from the number of the orators.*

Θῆβαι τῆς Βοιωτίας, *Thebes in Boeotia.*

With Neuter pronouns it sometimes denotes a whole attained by degrees:

εἰς τοῦτο ἀνοίας ἦλθον, *eo usque insaniae progressi sunt.*

Obs.—Adjectives which have a Partitive Genitive sometimes follow the gender of the Genitive dependent upon them:

ὁ ἥμισυς τοῦ χρόνου, *the half of the time* (instead of τὸ ἥμισυ τοῦ χρόνου); ἡ πλείστη τῆς χώρας, *most of the land.*

VOCABULARY XVI. Wicked, πονηρός, ἄ, ὄν. Animal, ζῶον, ου, τό. Some — others, οἱ μὲν, αἱ μὲν, τὰ μὲν — οἱ δέ, αἱ δέ, τὰ δέ. Without feet, ἄπους, ὁ, ἡ, ἄπουν, τό, *gen.* ἄποδος. Intelligent, prudent, φρόνιμος. Wealth, riches, πλοῦτος, ου, ὁ. Honour, τιμή, ἡς, ἡ. Call, or pronounce happy, μακαρίζω, *f.* σω. Favour, thanks, gratitude, χάρις, ιτος, ἡ. Middle, μέσος, η, ον. Ambush, lying in wait, ἐνέδρα, ας, ἡ. Fall, come to, συμπίπτω, *fut.* -πесоῦμαι (*see I. G. p. 144*). Necessity, strait, distress, ἀνάγκη, ης, ἡ. Power, δύναμις, εως, ἡ. Go, advance, χωρέω, ἡσω. Desolation, ἐρημία, ας, ἡ. Such, τοιοῦτος, αὕτη, οὔτο. So much, so great, τοσαῦτος, αὕτη, οὔτο.

EXERCISE XVI.

1. The wicked among men do not escape the notice of the gods. 2. Of animals some have feet, but others (are) without feet. 3. Intelligent parents (*gen.*) teach their children well. 4. Many of the Athenians went down by the quickest (road) to (the) Piraeus. 5. Most men (*gen.*) consider wealth and honour and glory good (things). 6. Foolish citizens (*gen.*) are enemies to themselves. 7. The best of the Greeks did not consider poverty the greatest evil. 8. I call no mortal (none of mortals) happy the whole of his life (δι' ὅλον βίον). 9. No

man (*gen.*) repays the kindnesses of the gods with worthy gratitude (*dat. plur.*). 10. Who of the soldiers (but) did not admire the bravery of Epaminondas? 11. There we remained during (the) middle (*neut.*) of the day. 12. My father (was) by far the handsomest (man) of the Persians. 13. Phocion had arrived at a great age (great degree of old age). 14. Those of the enemy who pursued (*partic.*) fell into the ambush. 15. Into so great a strait did the Persians fall. 16. The Athenians advanced to a great (pitch) of power. 17. Into so great danger (*say, such of danger*) had most of (the) army fallen. 18. To such a (pitch) of shamelessness did a man of the people come. 19. To such a (depth) of desolation had most (*fem.*) of the country come.

XVII. THE GENITIVE (continued).

I. THE GENITIVE WITH SUBSTANTIVES (continued).

§ 45. The *Objective Genitive* (§ 42, No. 5, *b*) may be translated by various prepositions:

εὐνοια τῶν φίλων, *benevolence towards friends.*

ἀπορία σίτου, *want of food.*

ἡσυχία ἐχθρῶν, *peace from enemies.*

ἀγῶνες λόγων, *contests in speeches.*

ἀφορμὴ ἔργων, *stimulus to deeds.*

ἀπόστασις τῶν Ἀθηναίων, *defection from the Athenians.*

λύσις θανάτου, *deliverance from death.*

βία πολιτῶν, *with violence against the citizens, in spite of the citizens.*

VOCABULARY XVII. Rest, quietness, ἡσυχία, *ας, ἡ*. Regret, fondness, πόθος, *ου, ὁ*. Anger, rage, ὀργή, *ἡς, ἡ*. Reproach, taunt, ὀνειδος, *ους, τό*. Change, alter, turn, μετατίθημι, *f. -θήσω, 1. aor. -έθηκα*. Boeotia, Βοιωτία, *ας, ἡ*. Repentance, μεταμέλεια, *ας, ἡ*. Freedom, liberty, ἐλευθερία, *ας, ἡ*. Selfcontrol, continence, ἐγκράτεια, *ας, ἡ*. Desire, ἐπιθυμία, *ας, ἡ*. Exercise, practise, ἀσκέω, *f. ἤσω*. Army, στρατός, *ου, ὁ*. Food, bread, σίτος, *ου, ὁ*. Want, destitution, ἀπορία, *ας, ἡ*. Oenoe, Οἰνόη, *ης, ἡ*.

EXERCISE XVII.

1. After this war the Athenians had rest *from* their enemies. 2. The mother feels (has) great regret *for* her daughter. 3. The slaves advanced to this (height) of anger owing to (through, διὰ) unjust treatment (injustice) *from* their masters. 4. Clever orators (*gen.*) frequently turn reproaches *from* their enemies into praise. 5. The king laid siege to Thebes *in* Boeotia. 6. To so great repentance *on account of* the war had the Persians come. 7. Good laws bring to men great quietness *from* evils. 8. The prudent among men exercise control *over* their desires. 9. The Lacedaemonian youth were educated in respect *for* old men. 10. The army of the Lacedaemonians arrived at Oenoe *in* Attica. 11. Bees have to fight (*say*, the fight of bees is) against (πρὸς) themselves and not against the wasps. 12. In Sparta there is much quietness *from* such troubles. 13. To such distress and want of food did the people in the city come owing to (διὰ) the war. 14. This war produced great desolation *in* Attica. 15. Great fear *on account of* the sea-fight fell upon the people (*dative*) in the city. 16. The barbarians ravaged most of Attica, and after this laid siege to many cities in Greece.

XVIII. THE GENITIVE (continued).

II. THE GENITIVE WITH ADJECTIVES AND ADVERBS.

§ 46. The Genitive is joined to many *relative* adjectives and their adverbs, and points out the person or thing they refer to. The most important adjectives of this kind are:

1. κοινός, *common*; ἴδιος, οἰκεῖος, *own, peculiar*; and others which imply *property* or *belonging to*, as:

ναὸς ἱερός τοῦ Ἀπόλλωνος, *a temple sacred to Apollo* (comp. § 42, No. 2).

2. Adjectives denoting *plenty* and *want* (*Contents*, § 42, No. 3), as: μεστός, ἔμπλεως, πλήρης, *full*; πλούσιος, *rich*; ἐνδεής, πένης, *necessitous*; and the adverb ἅλις, *enough*:

πάντα εὐφροσύνης πλέα ἦν, *all was full of joy.*

3. Those signifying *acquainted* or *unacquainted with*: ἔμπειρος, *peritus*; ἄπειρος, *imperitus*; ἐπιστήμων, *skilled* (τέχνης, *in an art*); μνήμων, ἀμνήμων, *mindful* and *unmindful*.

4. ἄξιος, *worthy*; ἀνάξιος, *unworthy*: πλείστου ἄξιον, *worth most, the worthiest thing* (§ 42, No. 6).

5. Adjectives implying *participation* (§ 42, No. 4): μέτοχος τοῦ πόνου, *particeps laboris*; ἄμοιρος, *without a share*; αἴτιος, *author, guilty, reus*.

6. Adjectives in -ικός denoting *capability* or *fitness for something* (comp. 3):

διδασκαλικός γραμματικῆς, *capable of teaching grammar*.

παρασκευαστικός τῶν εἰς τὸν πόλεμον, *skilled in obtaining the necessities for war*.

VOCABULARY XVIII. Live, ζάω, ζήσω (τὸ ζῆν — *life*). Common, κοινός, ἡ, ὄν. Place, spot, τόπος, οὐ, ὅ. Peculiar, belonging to, οἰκεῖος, ἰδιος, α, ὄν. Free, ἐλεύθερος, α, ὄν. Care, φροντίς, ἰδος, ἡ. Rich, πλούσιος, α, ὄν. Full, μεστός, ἡ, ὄν. Childless, ἄπαις, δος, ὁ, ἡ. Male, ἄρρεν, *neut.* ἄρρεν, *gen.* ἄρρενος. Unhonoured, ἄτιμος. Able to control, continent, ἐγκρατής, ἐς. Unable to control, incontinent, ἀκρατής, ἐς. Other than, different, ἕτερος, α, ὄν. Happy, εὐδαίμων, ὁ, ἡ, *neut.* ὄν. Happiness, εὐδαιμονία. Empty, destitute, κενός, ἡ, ὄν. True, ἀληθής, ἐς. Philosophy, φιλοσοφία, ας, ἡ. Inexperienced in, ἄπειρος, α, ὄν. Word, speech, reason, λόγος, οὐ, ὅ. Wretched, ἄθλιος, α, ὄν. Master, lord, having power over, κύριος, α, ὄν. Newly acquainted with, ἀρτιμαθής, ἐς. Capable of performing, πρακτικός, ἡ, ὄν. Preparation, παρασκευή, ἡς, ἡ. Sharing, participating in, μέτοχος, ὄν. Cause of, to blame for, guilty, αἴτιος, α, ὄν. Without taste of, ἄγευστος, η, ὄν. Although, καίπερ. Skilled in, understanding, ἐπιστήμων, ὄν. Capable of teaching, διδασκαλικός, ἡ, ὄν. Skilled in preparing, παρασκευαστικός, ἡ, ὄν. Work, deed, ἔργον, οὐ, τό. Hand, χεῖρ, χειρός, ἡ. Wisdom, σοφία, ας, ἡ. At rest, quiet, ἡσυχός, ὄν.

EXERCISE XVIII.

A. 1. Life is common to men and animals. 2. The place is sacred to God. 3. This danger is peculiar to the hoplites. 4. Of dangers in war some are common to soldiers and general, others are peculiar to the general. 5. Some of the gods are common both to Greeks and barbarians. 6. The war against the barbarians is common both to Athenians and Lacedaemonians. 7. The longing for freedom is common to all (men), Greeks and barbarians, rich and poor. 8. Regret for (the loss of) liberty is not peculiar to the Helots. 9. Life is full of many cares. 10. The father of this woman is without (*say*, childless of) male children. 11. The general died unhonoured by the praises (customary) in the state. 12. The honourable and good among men are able to control all their desires. 13. In this war the city was full of sickness. 14. Such bravery as this (τοιαύτη) is peculiar to the best men. 15. Let us make friends different from our present ones (*say*, the now being). 16. The fruit of wisdom is full of happiness. 17. Men constitute (*say*, are) a city, but not (mere) walls, nor ships destitute of men. 18. Philosophy is rich in all true pleasures. 19. Keep the hand free from wicked deeds.

B. 1. Formerly the Greeks were inexperienced in such troubles. 2. The orator is happy both in his manner and in his words. 3. Those (who are) unable to control their desires, are very wretched (*superl.*). 4. Those (who) do good to their enemies are worthy of the most praise. 5. Those of the Athenians (who) fought by sea against the Persians are worthy of the greatest renown. 6. Parents and teachers are worthy of respect. 7. Ignorance is the cause of many evils to men. 8. The Persians became masters of the whole country. 9. The wicked among men are not often quiet from fear of evil (*plur.*). 10. The citizens seem (but) newly acquainted with evils. 11. I call those who are apt to perform honourable actions happy. 12. The enemy were in this (state) of preparation, although at rest from war. 13. Those among the Greeks (who are) brave will be sharers in this danger. 14. Many (men) did not consider Orestes to blame for the murder of his mother. 15. For a long time the Helots (have been) without a taste of liberty. 16. Many of the Helots, though without having tasted liberty,

were capable of performing noble (actions). 17. Certain of the artisans, though skilled in this art, were not capable of teaching it. 18. Themistocles was skilled in obtaining the necessities of war.

XIX. THE GENITIVE (continued).

II. THE GENITIVE WITH ADJECTIVES AND ADVERBS (continued).

§ 47. Many *Adverbs of Place* are joined with a Genitive, which is mostly of a Partitive nature (comp. § 44): ποῦ γῆς; *where on earth?* so with ἐντός, *within*; εἴσω, *inside*; ἐκτός, *without*; ἔξω, *outside*; ἄγχι, ἐγγύς, πλησίον, *near*; πρόσω or πρόβω, *forwards*; πέρα, *beyond*; εὐθύ, *straight towards*; πρόσθεν, ἔμπροσθεν, *in front*; ὀπίσθεν, *behind*; ἀμφοτέρωθεν, *on both sides*; ἄνω, *upwards* (ποταμῶν, *up-stream*); and also some adverbs of *time* and *manner*:

πηνίκα τῆς ἡμέρας; *at what time of the day?*

πῶς ἔχεις τῆς γνώμης; *what do you think?*

λάθρα τῶν γονέων, *secretly from the parents, without the knowledge of the parents.*

VOCABULARY XIX. Mindful, μνήμων, *neut. ov.* Within, ἐντός, *adv.* Beyond, πέρα, *adv.* On both sides, ἀμφοτέρωθεν. Bivouac, encamp, στρατοπεδεύω, *f. σω.* Dwell in tents, am encamped, am quartered, σκηνέω, ἦσω. Isthmus, ἰσθμός, *ου, ό.* Near, ἐγγύς, πλησίον. One another, ἀλλήλων (*gen. plur., dual. is rare*). Without, ἐκτός. Before, in front, πρόσθεν, ἔμπροσθεν. Straight towards, εὐθύ. Go out, disembark, ἐκβαίνω, -βήσομαι. Am gone, have gone, οἶχομαι, *f. οἰχήσομαι.* At what time? πηνίκα; Late, ὀψέ. Each, each one, ἕκαστος, *η, ov.* As, ὥς. Experience, ἐμπειρία. Secretly, without the knowledge of, λάθρα, *adv.* Unity, ὁμόνοια, *ας, ή.* Where? ποῦ; (*correlative, όπου*). How? πῶς; (*correl. ὁπως*). Am, am off, am situated (*with respect to a thing*), ἔχω, *with adverb and gen.* Have sped, have fared, ἦχω, *with adv. and gen.*

EXERCISE XIX.

1. The Athenians mindful of this danger remained within their walls. 2. Mindful of this the king did not advance beyond the river. 3. All Greece, on both sides of the Isthmus, was a participator in this joy. 4. The enemy bivouacked near one another. 5. The soldiers remained without the walls and in front of the enemy. 6. The city was full of disease, and most of the soldiers dwelt in tents outside the walls. 7. The enemy marched straight towards Athens. 8. The Athenians disembarked from their ships and went straight for the city. 9. In this war the barbarians showed themselves allies well skilled in obtaining the necessaries for war. 10. What is your opinion about the philosophy of the present day? 11. I am not wrong in (my) opinion; of this I am assured (*say*, well know). 12. How have we sped in the contest? 13. I do not know how the Athenians have sped in the contest. 14. Where in the world have the boys gone? 15. They came straight towards the city without the knowledge of their parents. 16. At what time of the day did the allies encamp near the river? 17. Late in the day they encamped on both sides of the river. 18. I am inexperienced in the troubles of war. 19. The citizens managed their own affairs, as each had judgment or experience (*gen.*). 20. The Greeks were thus situated with respect to unity amongst one another.

XX. THE GENITIVE (continued).

II. THE GENITIVE WITH ADJECTIVES AND ADVERBS
(continued).

§ 48. The *Comparative* may have the object with which anything is compared in the Genitive:

μείζων τοῦ ἀδελφοῦ, *major fratre*, i. e., ἢ ὁ ἀδελφός,
than the brother.

οὐ προσήκει τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον
εἶναι, i. e., ἢ τοὺς ἀρχομένους, *it is not becoming that*
the governor should be worse than the governed.

Obs. 1.—The *Superlative* also is sometimes joined with the Genitive of the things with which anything is compared:
Poet., φάος κάλλιστον τῶν προτέρων, *a light most beautiful*

in comparison with the former ones, where we might have expected φάος κάλλιον τῶν προτέρων, *lux prioribus pulchrior*, or φάος κάλλιστον πάντων, *omnium pulcherrima*.

Obs. 2.—All adjectives expressive of a comparison follow the rule of Comparatives: διπλάσιος, *doubly (as great as)*; δεύτερος (οὐδενός), *second (to none)*; ὕστερος, *later than*; ἕτερος, *another than*.

VOCABULARY XX. Possession, κτήμα, ατος, τό. Better, best, κρείττων, κράτιστος. Boeotian, Βοιωτός, οὔ, ὅ. Thing, affair, χρήμα, ατος, τό. (τὰ χρήματα = money.) Or, ἡ. Former, πρότερος, α, ον. More, πλείων, *neut.* πλέον. Half, ἥμισυς, εια, α (*subst.* τὸ ἥμισυ). Less, weaker, unequal (to anything), ἥττων, *n.* ον. Many times more, many times larger, πολλαπλάσιος, α, ον. Later behind, ὕστερος, α, ον. Justice, δικαιοσύνη, ης, ἡ.

EXERCISE XX.

1. The son seems to be wiser than his father. 2. The sun is far (πολλῷ) greater than the earth. 3. The best of all possessions is a good and true friend. 4. None of the Athenians was more just than Aristides, or wiser than Socrates. 5. How are the Boeotians off for money and food? 6. Of the people in the city no one was richer than this man. 7. The enemy are well off for money, but they are not skilled in preparing the necessities of war. 8. Aristides was more capable of performing noble (actions) than Themistocles. 9. The enemy encamped not less than seventy stadia from each other. 10. Self control is better than riches, and health than present pleasures. 11. We advanced beyond the river, and there we incurred a danger greater than all the previous (ones). 12. The half is more than the whole. 13. The half with justice is more than the whole with injustice. 14. Of this I am well assured, there is no evil greater than impiety. 15. The Athenians are not less in number than the Boeotians. 16. The soldiers did not ascend beyond this, for their horses were unequal to the journey. 17. The army of the Persians was manytimes larger than that (*art.*) of the Greeks. 18. This sea-fight was the greatest in comparison with former ones. 19. The general mounted the wall not (a whit) behind his soldiers. 20. In birth and wealth he was behind none of the citizens.

XXI. THE GENITIVE (continued).

III. THE GENITIVE WITH VERBS.

§ 49. Very many verbs are joined with the Genitive on the general principles mentioned in § 42.

1. The Genitive represents a *Predicate* (§§ 5, 7) with verbs which denote *being, becoming, making, deeming*, in order to predicate something of a substantive.

Σωκράτης Σωφρονίσκου ἦν, *Socrates was Sophroniscus's son* (§ 42, No. 1).

ἡ οἰκία τοῦ πατρὸς ἐγένετο, *the house became the father's property* (§ 42, No. 2).

τὸ τεῖχος λίθου πεποιήται, *the wall has been made of stone* (§ 42, No. 3).

οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν, *the Thessalians belonged to the Hellenes* (§ 42, No. 4).

πολίτου ἀγαθοῦ νομίζεται τὸ θαρρῆν, *to be courageous is deemed a good citizen's quality* (§ 42, No. 8).

2. The Genitive of Material (§ 42, No. 3) occurs with verbs of *plenty* and *want* (comp. § 46, No. 2):
 πίμπλημι, πληρώω, *I fill*; πλήθω, γέμω, *I am full*;
 δέομαι (δεῖ μοι), *I need*.

τὰ ὦτα ἐνέπλησαν δαιμονίας σοφίας, *they filled the ears with wondrous wisdom*.

ὁ παρὼν καιρὸς πολλῆς φροντίδος καὶ βουλῆς δεῖται, *the present time is in need of much reflection and advice*.

VOCABULARY XXI. Marathon, Μαραθῶν, ὦνος, ὁ and ἡ. Maia, Μαῖα, ας, ἡ. Judge, κριτής, οὗ, ὁ. Cambyses, Καμβύσης, ου, ὁ. See, ὁράω, *def. verb, f. ὄψομαι, imperf. ἑώραν, perf. ἑώρακα, aor. εἶδον*. To fill, πληρώω, *f. ὥσω*. To be full, γέμω, *imp. ἔγεμον, πλήθω, imperf. ἐπληθον*. Brave, stout, ἄλκιμος, α, ον. Shower, rain, ὄμβρος, ου, ὁ. Of winter, wintry, χειμέριος, ον. Sleep, ὕπνος, ου, ὁ. Need, require, want, beg for, δέομαι, *f. δεήσομαι, aor. ἐδεήθην*.

EXERCISE XXI.

1. Miltiades was the son of Kimon, and was victorious in the battle of (at, ἐν) Marathon. 2. Hermes was the son of Jupiter and Maia. 3. I am of the same opinion. 4. Even after the orator's speech the judges were of the same opinion. 5. Cyrus indeed is said to have been (the son) of a father (named) Cambyeses. 6. After this battle the island became (the property) of the Athenians. 7. The father died, and his wealth became (the property) of his children. 8. I see this (is a work) of much labour. 9. It does not belong, as it seems, to many generals to be skilled in preparing the necessaries for war. 10. It is considered the quality of a clever orator to make the worse appear the better reason (*say*, to make the inferior reason the better). 11. After the sea-fight the enemy's ships became the property of the Athenians. 12. The house has been made of wood. 13. The long walls were built of stone. 14. The Persian ships are full of soldiers. 15. This war requires much money, and brave men. 16. The towers are full of armed-men. 17. The river is full with winter's (*use adj.*) rain. 18. The Athenians manned (filled) their ships with hoplites. 19. The bodies both of men and animals require sleep and food.

XXII. THE GENITIVE (continued).

III. THE GENITIVE WITH VERBS (continued).

§ 50. The *Partitive Genitive* (§ 42, No. 4) is used with many verbs which *only partially* affect the object of the action:

a) With all verbs which contain the idea of *sharing*: μετέχω (μέτεστί μοι), *I have a share in*; μεταδίδωμι, *I give a share* (τῆς λείας, *of the booty*); κοινωνέω, *I share* (comp. § 46, No. 5).

αἶτον δ' αἰδοίη ταμίη παρέθηκε χαριζομένη παρεόντων,
the modest stewardess brought bread supplying from the store.

b) With verbs which denote *touching, laying hold of, seizing*: ἅπτομαι, ψάω, *I touch*; ἔχομαι, *I hold by*,

border (τινός) *on something*; ἀντέχομαι, ἐπιλαμβάνομαι, *I lay hold of*; λαμβάνω τινά τῆς χειρός, *I seize one by the hand*; ἄρχομαι, *I begin* (τῆς παιδείας, *with the education*).

c) With verbs which denote *striving, aiming at*: στοχάζομαι τοῦ σκοποῦ, *I aim at the goal*; ὀρέγομαι, *I strive*; διψάω, *I thirst*; τυγχάνω, *I hit, attain* (ἔτυχε τῶν ἄθλων, *he won the prizes*); ἐφικνούμαι, *I reach, attain*; ἤκω, *I have attained*.

d) With verbs which denote *enjoying*: ἐσθίω, *I eat*; πίνω, *I drink*; γεύω, *I give a taste*; ἐστιάω, *I entertain*; ἀπολαύω, *I enjoy* (μεγίστων ἀγαθῶν, *the greatest blessings*):

ἐνός ἀνδρός εὖ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν, *many would feel the benefit of a man who has thought sensibly*.

e) With verbs denoting the opposites of the ideas enumerated under a—d, such as, the *exclusion* from a share in something: ἀπέχομαι, *I refrain* (σίτου, *abstineo cibo*); χωρίζω, *I separate*; εἴργω, *I keep off*; στερίσκω, *I deprive*; παύομαι, *I cease*; εἴκω, παραχωρέω, *I yield*; λύω, *I loose*; ἐλευθερόω, *I free*; φείδομαι, *I spare*; ἀμαρτάνω, ἀποτυγχάνω, *I miss*; ψεύδομαι, σφάλλομαι, *I am deceived* (τῆς ἐλπίδος, *in my hope*).

Obs.—Many of these verbs are also joined with an Accusative when an object is to be expressed as *wholly* included in the action: πλεῖστον μέρος τινός μετέχειν, *to have the greatest part in anything*; πίνω οἶνον, *I drink wine*; οἶνου, *some wine*; λαγχάνω τι, *I attain something*; τινός, *a share in something*.

VOCABULARY XXII. Have a share, μετέχω, *f.* μεθέξω, or *impers.* μέτεστί μοι. To-morrow, αὔριον (ἢ αὔριον, *sc.* ἡμέρα, *the morrow, also poet.* ἡ ἐς αὔριον ἡμέρα). Take a share in, μεταλαμβάνω, *f.* -λήψομαι. Booty, plunder, λεία, *ac.* ἡ:

Share, participate in, κοινώνέω, *f.* ήσω. Oligarchy, ὀλιγαρχία, *ας, ή.* Power, strength, δύναμις, *εως, ή.* It is lawful, it is possible, ἔξεστι, *impers.* Take part in, assist, συλλαμβάνομαι. Give a taste of, γεύω, *f.* γεύσω (*the mid.* γεύομαι = taste). Inherit, receive a share of, κληρονομέω, ήσω. Reputation, δόξα, *ης, ή.* Hold by, cling to, border on, ἔχομαι. Difficult, unpleasant, δυσχερής, *ές.* Touch, handle, ἅπτομαι, ἄφτομαι. Take, receive, catch hold of, λαμβάνω, *f.* λήψομαι, *perf.* εἴληφα, *2. aor.* ἔλαβον. Lay hold of, ἐπιλαμβάνομαι. One, εἷς, μία, ἓν, *gen.* ἐνός, μιᾶς, ἐνός. Brother, ἀδελφός, οὗ, *ό.* Potidaea, Ποτιδαία, *ας, ή.* Fall, πίπτω, *f.* πεσοῦμαι. Begin, make a beginning, ἄρχω, ἄρξω, *more usu: in middle,* ἄρχομαι. Grief, sorrow, pain, λύπη, *ης, ή.* Reach after, grasp at, strive for, ὀρέγομαι, *f.* ξομαι. Deem worthy, ἀξιόω, *f.* ὡσω. Generalship, office of general, στρατηγία, *ας, ή.* Thucydides, Θουκυδίδης, *ου, ό.* Thirst for, διψάω, ήσω. Hit, reach, gain, get, obtain, *also intrans.* happen, fall out, be, τυγχάνω, *f.* τεύζομαι, *aor.* ἔτυχον. Form of government, citizenship, πολιτεία, *ας, ή.* Office, magistracy, ἀρχή, *ης, ή.* Aim at, shoot at, guess at, στοχάζομαι, *f.* άσομαι. Reach, arrive at, attain, ἐφικνέομαι, *f.* ἰζομαι. Have attained, have arrived at, ἦκω. Until, ἕως. Touch, ἅπτομαι, ἄφτομαι. Food, σῖτος, *ό.* Reward, prize, ἄθλον, *ου, τό.* Already, now, ἤδη. Yesterday, χθές, *adv.* Polemarchus, Πολέμαρχος, *ου, ό.* Entertain, ἐστιάω, *f.* άσω, *impf.* εἰστίων. Abstain, refrain, ἀπέχομαι, *ful.* ἀφέζομαι. Pausanias, Πausανίας, *ου, ό.* Free, set free, ἐλευθερώω, ὡσω. Keep off, shut out, exclude, εἴρω, εἴρξω. Separate, sever, divide, χωρίζω, *f.* σω. Alliance, confederacy, συμμαχία, *ας, ή.* Cease, rest from, παύομαι, *f.* παύσομαι. (παύω, *act. means* to make to cease, stop.) Be behind, come too late for, come after, ὕστερέω, ήσω. Deprive, rob, despoil, ἀποστερέω, *f.* ήσω. Secretly, ἄδηλως. Wish, βούλησις, *εως, ή.* Miss, fail in, go wrong, err, ἁμαρτάνω, ἁμαρτήσομαι, *aor.* ἤμαρτον, *pf.* ἡμάρτηκα, ἀποτυγχάνω. Am annoyed, vexed, disgusted, ἄχθομαι, *f.* ἀχθήσομαι. Obtain (*by lot*), get, win, λαγχάνω, *f.* λήξομαι, *aor.* ἔλαχον. In my opinion, methinks, ὡς ἐμοὶ δοκεῖ. Give a share of, μεταδίδωμι, *ful.* μεταδώσω, *1. aor.* μετέδωκα. Capture, taking, ἄλωσις, *εως, ή.* Around, about, ἀμφί (*prep. with accus.*).

EXERCISE XXII.

A. 1. We have a share in the common freedom. 2. I have no share in the morrow's day. 3. All the citizens take a share in the labours of war. 4. After the capture of the city the general gave a share of the booty to the soldiers. 5. I do not share in the opinion of the judges. 6. In an oligarchy poor men have no share in the power. 7. Here it is lawful for men to participate in offices and honours. 8. I also will assist thee (*dat.*) in this labour. 9. The Lacedaemonians of that time did not give the Helots (*acc.*) the least taste of freedom. 10. These men inherit your reputation and your good (properties). 11. Let us cling to the common safety. 12. The harbour borders upon the city. 13. They built towers bordering on the city. 14. It is unpleasant to touch a dead (man). 15. Let us hold by self-control, and not touch evil pleasures. 16. They took hold of Orontes by his girdle. 17. All the brothers were (sons) of one mother. 18. He himself wished to be (one) of those who remained (*partic.*). 19. Socrates was (also one) of those who served in the siege of (round) Potidaea. 20. He caught hold of him as he was falling (*art. with fut. partic.*) by the feet.

B. 1. We have our origin (begin) from Zeus. 2. I will begin with the war against Thebes. 3. The children began life with (from, *prep.*) sorrow. 4. We do not all strive for what is good (*plur. adj.*) but some for what is evil. 5. The Athenians deemed Sophocles worthy of the generalship in conjunction with Pericles and Thucydides, the first men of the state. 6. Let us strive after noble deeds, and not thirst (merely) for the pleasant (things) of life. 7. The philosopher does not seem capable of teaching his own wisdom. 8. The orator is thirsting for honour, but he will not, I think, attain his desire. 9. Solon aims at the best form of government. 10. So great renown had Themistocles attained after the battle of Salamis. 11. O basest of men, what height of shamelessness hast thou attained? 12. Pericles of all (others) reached the greatest power in Athens. 13. I swear by the gods, that ($\eta\mu\epsilon\iota\varsigma$) I will not touch (*inf.*) food till ($\xi\omega\varsigma\ \delta\upsilon$) I have avenged myself (*aor. subj.*) upon mine enemies. 14. The slaves had already tasted freedom. 15. Rich men enjoy most of the good things of life.

16. The young men, having won the prizes, had already tasted honour. 17. After this victory the Athenians enjoyed rest from their enemies the Boeotians.

C. 1. I went down yesterday to Piraeus, and Polemarchus entertained me hospitably. 2. The Lacedaemonians did not often give the Helots a taste of freedom. 3. In giving the prisoners a taste of freedom we incurred great risk. 4. The slaves (after) having obtained their liberty did not enjoy it. 5. Let us refrain from evil-speaking. 6. Pausanias freed Greece from the Persians. 7. The good among men refrain from avenging (*infn. with art.*) themselves upon their enemies. 8. The people round the walls kept the enemy off from the city. 9. The Boeotians separated themselves from the Hellenic confederacy. 10. Let us cease from pleasures which are (*art.*) contrary to what is right. 11. We shall not have quiet from our enemies (if we are) separated (*partic.*) from one another. 12. The allies came too late for the battle. 13. This man has robbed me of all my paternal (property). 14. He has missed the best opinion. 15. The Lacedaemonians were secretly annoyed (*at*) having failed in their wish. 16. The barbarians deprived the people on the island of all their property. 17. These men, having come three days after the battle, had no share in the victory. 18. Ye have a share (*impers.*) in what has been done (*partic.*). 19. The gods neither eat bread nor drink wine. 20. The king died and the prisoners obtained their freedom. 21. After this victory the Helots attained (*a share*) of freedom. 22. Pericles had the greatest share in the affairs of the state.

XXIII. THE GENITIVE (continued).

III. THE GENITIVE WITH VERBS (continued).

§ 51. The Genitive is joined with many verbs denoting a *sensuous* or *moral perception* or *emotion*, as: ἀκούω, ἀκροάομαι, *I hear*; αἰσθάνομαι, *I perceive*; μιμνήσχομαι, *I remember* (τοῦ φίλου, *memini amici*); ἐπιλανθάνομαι, *I forget*; μέλει μοί τινος, ἐπιμελέομαι, *I am concerned about something*, I care; ἐντρέπομαι, *I*

concern myself; ἀμελέω, I neglect; ὀλιγωρέω, I care little about; ἐράω, I love; ἐπιθυμέω, I desire; πυνθάνομαι τί τινος, I learn something about one.

Obs.—The Accusative also is admissible with several of these verbs: with ἀκούω if the object is directly audible: φθόγγον, a sound, but τοῦ διδασκάλου, the teacher.

VOCABULARY XXIII. Hear, ἀκούω, *f.* σω, ἀκροάομαι, *f.* ἀσομαι. Cry, weep, κλαίω, *f.* κλαύσομαι. Tumult, uproar, θόρυβος, ου, ὅ. Perceive, apprehend, understand, αἰσθάνομαι, θήσομαι, *aor.* ἤσθόμην. Lawsuit, cause, δίκη, ης, ἡ. Thought, intention, purpose, διάνοια, ας, ἡ. Forget, ἐπιλανθάνομαι, *f.* -λήσομαι. Think, am minded, φρονέω, ἡσω. Despise, καταφρονέω, ἡσω. Care little about, ὀλιγωρέω. Care for, μέλει μοι. Am concerned about, pay attention to, ἐπιμελέομαι, φροντίζω, σω. Peace, εἰρήνη, ης, ἡ. Groaning, στεναγμός, οὔ, ὅ. Ask, inquire, learn (by asking), hear, understand, πυνθάνομαι, *f.* πεύσομαι, *aor.* ἐπυθόμην. Remember, μιμνήσκομαι, *f.* μνήσομαι.

EXERCISE XXIII.

1. The mother heard her daughter crying. 2. Many young men of the Greeks went to the philosophers' (houses) for the purpose of hearing (*fut. partic.*) their wisdom. 3. Pausanias perceived a tumult in the city. 4. Sensible young men will hear a wise man when he speaks (*partic.*). 5. You do not seem to me to remember the events which preceded this war. 6. I do not remember all the words of the orator. 7. The Athenians perceived the enemy (were) building (a wall). (τείχίζω.) 8. The judges will hear the cause to-morrow. 9. The king will not forget his friends. 10. The good among men do not forget kindnesses. 11. The laws of the Persians seem to be concerned about the common good. 12. Do not think much of thyself, but neither despise thyself. 13. I do not take thought for war, but rather for the things of peace. 14. Foolish and wicked men care little about the gods. 15. Being a mortal, I am not concerned (*impers.*) to guess at the intention of the gods. 16. The Athenians are already paying very great attention to their navy. 17. When they heard this, they went down to Piraeus with all speed. 18. I hear the groanings

of the wretched (man). 19. Do not take thought for thyself alone, but for others also. 20. The people in Athens when they learnt (*partic.*) from the soldiers the capture of Potidaea (*say*, Potidaea having been taken) rejoiced greatly.

XXIV. THE GENITIVE (continued).

III. THE GENITIVE WITH VERBS (continued).

§ 52. With verbs of *estimating, buying, selling, &c.*, the Genitive denotes the *value* or *price* (comp. § 42, No. 6, and § 49, No. 1):

ὁ δοῦλος πέντε μνῶν τιμᾶται, *the slave is valued at five minae.*

πολλοῦ ὠνεῖσθαι, *magni emere*; τάλαντου ἀποδόσθαι, *to sell for a talent.*

§ 53. With verbs of *judicial proceedings* the Genitive denotes the *cause* (§ 42, No. 7, § 46, No. 5):

κλοπῆς γράφεσθαι αἰσχροῦν, *furti accusari turpe est.*

φόνου διώκειν, *to prosecute for murder.*

φεύγει παρανόμων, *he is charged with violating the law.*

ἀπέφυγε κακηγορίας, *he was acquitted of libel.*

ἑάλωσαν προδοσίας, *proditionis condemnati sunt.*

VOCABULARY XXIV. Value, estimate (amount of) award, (punishment or fine, to a person), mulct, τιμάω, *f. ἤσω*. Exact, πρᾶττομαι. How much? πόσος; Sell, πωλέω, *ἤσω*. Buy, purchase, ὠνέομαι, *ἤσομαι*. (1. *aor.* ἐπριάμην *from an obsolete verb.*) Thracian, Θραξ, *χός, δ.* Talent (*sum of money*), τάλαντον, *ου, τό.* Punish, κολάζω, *f. σῶ*. To lay down, pay, κατατίθημι, *f. θήσω*, 1. *aor.* ἔθηκα. Music, μουσική, *ἡ (sc. τέχνη)*. Gain, κέρδος, *ους, τό.* Country, fatherland, πατρίς, *ίδος, ἡ.* Exchange, ἀνταλλάττομαι, *f. ξομαι*. Gold, χρυσός, *οῦ, δ.* Equivalent, ἀντάξιος, *α, ον.* Am the defendant, am charged with, φεύγω, *ξομαι* (*δ φεύγων* = the defendant). Theft, peculation, κλοπή, *ῆς, ἡ.* Am convicted, found guilty, ἀλίσχομαι, *aor.* ἑάλων. Whether? ἄρα; (= Latin. *num*).

EXERCISE XXIV.

1. The king values this very highly. 2. The man exacts payment (*money*) for the slave. 3. The five slaves are valued at a high price. At how much (then)? At thirty minae. 4. The gods sell us all good things (in return) for labour (*plur.*). 5. The Thracians purchase their wives from the parents for a great deal of money. 6. The judges mulcted the defendant (*dat.*) in ten talents. 7. Phocion was unjustly sentenced to death. 8. Let them be punished (in a manner) worthy (*adv.*) of their injustice. 9. The general laid down five minae for the horse. 10. For how much does he teach music? For five minae. 11. Could you then buy virtue and a noble nature for money? 12. Good (men) would not exchange the freedom of their country for any gain. 13. Themistocles was prosecuted for peculation not unjustly as it seems to me. 14. All the gold both on the earth and under the earth is not an equivalent for virtue. 15. The general, being skilled in preparing the necessities of war, purchased several ships at no great sum. 16. Pausanias was charged (*partic.*) with treachery (and) died miserably. 17. The people in the island exacted payment for the ships. 18. Orestes was not found guilty of murder.

XXV. THE GENITIVE (continued).

III. THE GENITIVE WITH VERBS (continued).

§ 54. The Genitive is also joined with verbs partaking of the meaning of a Comparative (§ 48), as: κρατέω (κρείττων εἰμί), ἄρχω (Κροῖσος Λυδῶν ἤρχεν, *Croesus ruled over the Lydians*); βασιλεύω, *I rule*; περίειμι, περιγίγνομαι, *I am superior*; ἡττάομαι (ἡττων εἰμί), *I am inferior*; λείπομαι, ὕστερέω, *I am behind*; διαφέρω τινός, *différo ab aliquo*:

βαρβάρων Ἑλλήνας ἄρχειν εἰχός, *it is reasonable that Hellenes should rule over barbarians.*

§ 55. The Genitive is joined with verbs compounded with prepositions, which either always, or in the

sense which they have in the compound verb, require the Genitive:

ἐκβάλλω τινὰ τιμῆς, *I eject some one from office.*

προστατεύει τῆς πόλεως, *he presides over the state.*

ἰσχὺν τοῦ δικαίου προτίθουσιν, *he prefers might before right.*

καταφρονεῖν τινος, *to despise any one.*

κατηγορεῖν τί τινος, *to accuse one of a thing.*

πάτριον ἦν τῇ Ἀθηναίων πόλει προεστάναι τῶν Ἑλλήνων, *it was a hereditary custom for the city of the Athenians to be at the head of the Hellenes.*

VOCABULARY XXV. Am inferior, am defeated, ἡττάομαι, *f. ήσομαι.* Am superior, overcome, surpass, περιγίγνομαι, *f. γενήσομαι, aor. ἐγενόμην.* Am king, rule, βασιλεύω, *f. εὔσω, ἀνάσσω, f. ξω.* Rule over, surpass, conquer, κρατέω, *f. ήσω.* Rule over, govern, command, ἄρχω, *f. ἄρξω.* Year, ἔτος, οὐς, τό. On foot, land (*adj.*) πεζός, ἡ, ὄν. ὁ πεζός (*sc. στρατός*), and τὸ πεζόν = land army. Am above, excel, outdo, get over, ὑπερέχω, *f. ἐξω.* Am left behind, fall short of, λείπομαι, *f. λείψομαι.* Take precedence of, πρεσβεύω, *f. εὔσω.* Anger, ὀργή, ἥς, ἡ. World, universe, κόσμος, οὐ, ὁ. Reason (faculty), sense, mind, νοῦς, ὁ, *gen. νοῦ.* Easy, ready, ῥάδιος, α, ον, *comp. ῥάων.* Intelligence, σύνεσις, εως. Wild animal, beast, θηρίον, ου, τό. Unlearned, ignorant, ἀμαθής, ἐς. Preside over, προστατεύω. Come out, go out, ἐξέρχομαι, *f. εἶμι, in Attic.* Loose, release, ἀπολύω, *f. λύσω, and ἀπαλλάσσω, ἀλλάξω.* Learning, μάθημα, ατος, τό. Turn away, avert, ἀποτρέπω, ψω. Error, sin, ἀμάρτημα, ατος, τό. Cast out, eject, ἐκβάλλω, *f. βαλῶ, aor. έβαλον.* Am set over, am at the head of, προϊστημι, *f. στήσω, 2. aor. προέστην.* So much, thus much, τοσούδε, ἡδε, ὄνδε. Say against, κατεῖπον, *aor.* Brave danger for, προκινδυνεύω, *f. σω.* Give as judgment, sentence, condemn, καταγιγνώσκω, *f. γινώσομαι, aor. έγνων.* Speak against, accuse, lay to charge of, κατηγορέω, *f. ήσω.* Least, ἥμισυ, *adv.* Medism, being in the interest of the Medes, Μηδισμός, οὐ, ὁ. Immortal, ἀθάνατος, ον. Set before, prefer, προτίθημι, *f. θέσω, 1. aor. έθηκα.*

EXERCISE XXV.

A. 1. The incontinent (man) is the slave of (*say*, is inferior to) his desires. 2. The report exceeded (*χρατέω*) the thing itself. 3. Rule thyself no less than others. 4. The bravery of the Greeks overcame the power of the Persians. 5. Demosthenes excelled (all) the other Athenian orators. 6. Cyrus ruled over the Persians for thirty years. 7. In this war the Athenians were defeated in no engagement either by sea or land (*say*, in neither a sea-fight nor any land-battle). 8. The Athenian navy was superior to that of the other Greeks. 9. How shall you, who are (*partic.*) the slave of present pleasure, rule others? 10. Socrates surpassed (*χρατέω*) all the philosophers before him in wisdom and virtue. 11. Themistocles fell short of none of the Greeks in (point of) generalship. 12. You came being king of (*partic.*) Sparta, not lording it over us. 13. Athens, justly as it seems to me, takes precedence over all the cities of Greece.

B. 1. Thus only, as it seems to me, shall we overcome (the) power of the king. 2. The Lacedaemonians, having come too late for this battle, no longer took precedence of the other allies. 3. Worthless men are subject (inferior) to all these (things), gain, anger, pleasure, pain. 4. A general rules an army, God (rules) the world, reason the soul, and prudence happiness. 5. Oftentimes the committing an injury (*inf. with art.*) exceeds in pain the being injured, and the injurers suffer more than the injured. 6. It is easier for man to rule over all the other animals than (to rule over) men. 7. Man is superior to the other animals in intelligence, and (he) alone acknowledges right and gods. 8. It is just that the stronger should rule (*acc. and infin.*) the weaker. 9. Art differs from art. 10. A good ruler differs in nothing from a good father. 11. Man seems to me to differ from the other animals in this, (namely) in his striving after (*inf. with art. in the Dative*) honour. 12. In what does an incontinent man differ from the most ignorant beast? 13. Our state presides over the confederacy. 14. The woman is coming out of the house.

C. 1. It is (the duty) of a judge to abstain from anger. 2. The soul of the philosopher abstains from pleasures and

desires. 3. The soldiers released the city from the enemy. 4. Learning (*plur. with art.*) turns away the young from many errors. 5. After the war against the Persians the Athenians ejected Themistocles from office (τιμή). 6. In the time which followed the death of Pausanias the Athenians were at the head of the Hellenes. 7. Thus much (*plur.*) Socrates said against living. 8. The king will brave danger for the citizens. 9. In this battle the Athenians braved the barbarian (*dat.*) for Greece. 10. They sentenced all the prisoners to death. 11. He accuses his judges of injustice. 12. Much injustice was laid to the charge of Pausanias and not the least charge brought against him was that of Medism (*say, Medism not the least was charged etc.*). 13. Brave men will readily exchange a mortal body (*gen.*) for immortal glory (*acc.*). 14. Of this at least I am assured (it is) not by despising (*partic.*) our enemies (that) we shall protect the freedom of our country. 15. He despises justice (*adj.*) and prefers the worse to the better reason. 16. They charged Socrates with impiety, and condemned him to death.

XXVI. THE GENITIVE (continued).

IV. FREER USE OF THE GENITIVE.

§ 56. The Genitive, without immediate connexion with a noun or verb, expresses:

1. *Place* (local Genitive), almost exclusively in the language of poetry, and that either the place *from* which something is removed:

ἵστασθε βάρβρων, *get up from the steps.*

ὑπάγειν τῆς ὁδοῦ, *to get out of the way.*

Or the space *within which* something takes place:

τῆς Ἰωνίας τοῦτο αἰσχρὸν νενόμισται, *within Ionia that is considered disgraceful.*

ἔρχονται πεδίοιο, *they go through or within the plain.*

2. *Time* (temporal Genitive), in which case it is a Partitive Genitive expressing the *whole of a time* within which something takes place:

τρίς τοῦ ἐνιαυτοῦ, *thrice in the year.*

ἡμέρας, *by day.*

νοκτός, *by night.*

τοῦ αὐτοῦ χειμῶνος, *in the same winter.*

τοῦ λοιποῦ, *for the future.*

χρόνου συχνοῦ, *for some time.*

ἐκάστου ἔτους, *each year.*

3. Cause (causal Genitive), in exclamations:

οἶμοι τῆς τύχης, *alas! for my fortune!*

4. Occasion, time, circumstances, &c., as an *absolute Genitive*, in connexion with *participles*, just like the absolute Ablative in Latin:

Κύρου βασιλεύοντος, *Cyro regnante, in the reign of Cyrus.*

VOCABULARY XXVI. Draw up, arrange, διατάττω, *f. ξω.* Plain, πεδῖον, ου, τό. Hill, precipice, κρημνός, οὔ, δ. Night, νύξ, νοκτός, ἡ. Either, or, εἴτε-εἴτε. Come on, follow, succeed, ἔπειμι, *partic. ἐπιών.* Am present, am here, πάρειμι, *f. παρέσομαι.* Retire, retreat, depart, ἀποχωρέω, *f. ἴσω.* Famine, λιμός, οὔ, δ. Three times, thrice, τρίς. Numberless, ἀνήριθμος, ον. Give, bestow, δίδωμι, *f. δώσω, 1 aor. ἔδωκα.* Force, violence, βία, ας, ἡ. Spring, ἔαρ, ἔαρος, τό. Go away, ἄπειμι. Shake (*esp. of an earthquake*) σείω, *f. σείσω.* Ithome, Ἰθώμη, ης, ἡ. Put away, remove, *but intrans.* stand off, revolt, ἀφίστημι, *f. ἀποστήσω, 2 aor. ἀπέστην.* Home, homewards, οἶκαδε. Alas, οἶμοι. Folly, μωρία, ας, ἡ. End, bring to an end, hence die, τελευτάω, *f. ἴσω.* Long, frequent, συχνός, ά, όν. So as, ὥστε *conj. with infin.* Seize, take, capture, καταλαμβάνω.

EXERCISE XXVI.

A. 1. When the engagement took place (*gen. absol.*), the cavalry came down from the hill. 2. Pausanias marched by night, without the knowledge of (λάβρα, *with gen.*) the people in the city. 3. When the towers were taken (*gen. abs.*), the women fled from the city as quickly as they could (ὥς τάχους εἶχον). 4. We will march out of the city either by night or day. 5. The cavalry were drawn up within the plain the

whole day. 6. These (events) took place by night; but towards (εἰς) the following day the enemy departed. 7. The King will be here in ten days. 8. In the night the general retreated from the city. 9. Each year the people in the city offered this sacrifice to the goddess. 10. In the same year there was a great famine in Attica. 11. The Athenians fought by sea three times this year.

B. 1. Each day numberless blessings (goods *adj.*) are given us (*dat.*) by the gods. 2. When violence is present, the law has no power. 3. When a city has been taken, the property of the conquered belongs to the conquerors. 4. The swallows come in spring, but go away in winter. 5. In the following year the Lacedaemonians overcame their enemies. 6. When the god shook the city (with an earthquake), the Helots revolted to Ithome. 7. We admire Demosthenes for his cleverness, but Socrates for his virtue. 8. When the walls were taken, there was a terrible panic in the city. 9. In the same winter the Athenians made an expedition against the Boeotians, and having conquered (them) in two engagements, returned home. 10. I count thee happy in thy friends. 11. I admire the young men for their moderation. 12. Alas for my folly, the enemy have conquered me in the sea-fight (*acc.*). 13. When the war was ended, they charged the generals with folly. 14. In the reign of Cyrus the Persians advanced to a great (pitch) of power. 15. The city was besieged for some time, and when (it) was taken (*gen. abs.*), the enemy retired from Boeotia. 16. Good and honourable men desire the pleasant (things) of life, but they easily abstain from them so as not to touch (them) beyond what is right (παρὰ τὸ δίκαιον).

XXVII. THE DATIVE CASE.

§. 57. The Dative denotes, in general, the person or thing more *remotely connected* with an action.

1. *The Dative of the person concerned:*

a) With transitive verbs it is called the *indirect object*: ἐπτά δέ οἱ δώσω εὐναιόμενα πτολίεθρα, *and I will give him seven flourishing cities.*

b) With intransitive verbs it expresses the person, or a thing conceived as a person, to which the action refers:

πρέπει μοί τι, *a thing becomes me.*

δεῖ μοί τινος, *I need something.*

ἐμοὶ οὕτω δοκεῖ ἔχειν, *it seems to me to be so.*

βοηθῶ τοῖς συμμάχοις, *succurro sociis, I assist the allies.*

παίθου τοῖς νόμοις, *obey the laws.*

εὐχεσθε τοῖς θεοῖς, *pray to the gods.*

c) with Adjectives:

ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος φίλος, *the good (man) alone is dear to the good.*

VOCABULARY XXVII. Set, place, put, give, lay down (as *law*) τίθῃμι, *f.* θήσω, 1 *aor.* ἔθηκα, *perf.* τέθεικα. Without, ἀνευ (*prep. with gen.*). Care, diligence, ἐπιμέλεια, *αζ, ή.* Benefactor, εὐεργέτης, *ου, ό.* Give back, restore, return, ἀποδίδωμι, -δῶσω. Put to, add, προστίθῃμι, -θήσω. It is fitting, it becomes, πρέπει (*impers. with dat.*). Distribute, dispense, assign, pay (honour, respect), νέμω, *f.* νεμῶ, 1 *aor.* ἔνειμα. Pray, εὐχομαι, *f.* εὔξομαι, *aor.* ἠϋξάμην. Private person, individual, ἰδιώτης, *ου, ό.* Pure, καθάρως, *ά, όν.*

EXERCISE XXVII.

1. I will not tell you what took place before this (τὰ πρὸ τούτων). 2. The gods give us the victory. 3. Solon made laws for the Athenians. 4. Folly is productive of (gives) many evils to men. 5. The gods give men nothing good or honourable (*gen. plur.*) without labour and diligence. 6. Return gratitude to your benefactors. 7. Not men, but the gods have appointed to men the laws of states. 8. The gods give (*optative*) thee good fortune. 9. To the other animals God (*art.*) gave (only) feet, but to man he added hands also. 10. It becomes thee to know (thy) benefactor and to return him thanks. 11. Let children pay their parents becoming (worthy) honour. 12. The Athenians assigned the command to Pericles, and he himself, with all the speed he could (see *Ex. XXVI. 3*), went to the assistance of the allies. 13. We ought to assist our friends.

14. Does it not become you to assist the Athenians against the barbarians? 15. Before the battle the Persians prayed to their gods and offered sacrifices to them. 16. Every state succours each one of its individual (citizens). 17. In the time previous to this, freedom, as it seems to me, was dear to the Hellenes. 18. To the pure all things are pure. 19. To the wicked and incontinent among men (*gen.*) nothing is pure.

XXVIII. THE DATIVE (continued).

II. THE DATIVE OF INTEREST.

§ 58. The Dative of *interest* denotes the person *for whom*—for whose interest—something is or takes place; hence

a) the person *benefited or injured* (*Dativus commodi, incommodi*):

πᾶς ἀνὴρ αὐτῷ πονεῖ, *every man toils for himself.*

φθόνος μέγιστον κακὸν τοῖς ἔχουσιν αὐτόν, *envy is the greatest evil to them that have it.*

b) the *possessor* with εἶμι, γίγνομαι, and similar verbs: πολλοὶ μοι φίλοι εἰσίν, *I have many friends.*

c) the *sympathising person* (*ethical Dative*):

ὦ τέκνον, ἣ βέβηκεν ἡμῖν ὁ ξένος; *O child, has the stranger left us?*

τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι ὄρᾳ; *for what is my aged father doing in the house?*

d) the *acting person* with passive verbs (commonly ὑπό with the Genitive), which is then to be viewed as one interested in the action:

πολλές δάμεν Ἑκτορι δίῳ, *many were overcome by godlike Hector.*

τί πέπραχται τοῖς ἄλλοις; *what has been done by the rest?*

The Dative is regularly joined with the Verbal Adj. in -τέος:

ἔμοι πολεμητέον ἐστίν, *mihi pugnandum est.*

ε) the person remotely connected with an action: *τέθνηχ' ὑμῖν πάλαι, he died to you long ago.*

πᾶσιν κεν Τρώεσσι κῦδος ἄροιο, thou mightest get thee fame with all Trojans.

τοῖσιν ἀνέστη, among them he arose.

Obs.—In this manner *participles* are most frequently used, partly with, partly without, an accompanying noun:

ἡ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ὁδόν, the road westward when you have crossed the river;

γίνεται τι ἐμοὶ βουλομένῳ, something happens to me as I wish. συνελόντι or ὡς συνελόντι εἰπεῖν, to speak briefly.

VOCABULARY XXVIII. Education, παιδεία, ας, ἡ. Second, δεύτερος, α, ον. Scythian, Σκύθης, ου, ὁ. Prepare, adorn, erect, κατασκευάζω, f. σω. Ornament, κόσμος, ου, ὁ. Safety, ἀσφάλεια, ας, ἡ. σωτηρία, ας, ἡ. Safe, ἀσφαλής, ἐς. Fortunate, prosperous, εὐτυχής, ἐς. Unfortunate, δυστυχής, ἐς. Athena, Ἀθηνᾶ, ᾶς, ἡ. Poseidon, Ποσειδῶν, ὦνος, ὁ. Labour, toil, πονέω, f. ἴσω. Tellus, Τέλλος, ου, ὁ. Kingdom, βασιλεία, ας, ἡ. Gift, boon, privilege, γέρας, αος, τό. Am by nature, am born, am descended, φύομαι, perf. πέφυκα, 2 aor. ἔφυν. Go, depart, βαίνω, f. βήσομαι, perf. βέβηκα, 2 aor. ἔβην. Hope, expectation, ἐλπίς, ἰδος, ἡ. Consolation, παραμύθιον, ου, τό. Look, ἀποβλέπω, f. ψω. (*followed by πρὸς with acc.*) Then, therefore, τοίνυν. Point out, show, demonstrate, δηλόω, f. ὥσω. Undertake, ἐπιχειρέω, f. ἴσω. In behalf of, ὑπέρ (*prep. with gen.*). Human, ἀνθρώπινος, η, ον. Save, preserve, σώζω, f. σω. Right, right-hand, δεξιός, ὰ, ὄν. Cross, cross over, διαβαίνω, f. -βήσομαι. Concisely, συντεμόντι. Worthy, ἄξιος, α, ον.

[*Obs.* The Verbal adjective in -τέος, -τέον takes the agent in the dative, and, when used impersonally, in the neuter, governs the object in the same case as the verb from which it comes.]

EXERCISE XXVIII.

A. 1. Give, and it shall be given to you. 2. God is a law to prudent men. 3. These (men), not having a law, are a law

to themselves. 4. Education is a second sun to men. 5. The Scythians erect neither altars nor temples to the gods. 6. It is (the duty) of the young to pay proper respect to old men. 7. The general was acting for Philip. 8. Walls (*art.*) afford ornament and safety to cities, and education (affords the like) to the souls (of men). 9. Silence is a safe ornament to the young. 10. Education is an ornament to the fortunate, and a refuge to the unfortunate. 11. The Egyptians sacrificed to the sun and moon. 12. Before the sea-fight the Athenians sacrificed to Athena and Poseidon. 13. In this the citizens were labouring for others rather than for themselves. 14. A wise and good ruler labours for others, and not for himself alone. 15. None of us liveth to himself, and no one dieth to himself.

B. 1. Tellus had (*say*, there were to Tellus)-noble and good children. 2. Cyrus had a great kingdom. 3. There is no better gift to children than this, (namely) to be born of a good and virtuous father. 4. I have no pleasure (*say*, there is nothing pleasant to me) in the present life. 5. I have a share (*μέτεστι*) in thy happiness. 6. What shall be the name of our city? (*say*, to the city for us). 7. Alas, for my folly! happiness has departed from me. 8. How evil upon (*ἐκ*) evil happens to me! 9. (All) hope of their (*πάνδε*) safety has fled from me. 10. What do our (*dat.*) orators say about the events of the war? 11. Speak to (*πρός*) the king for me. 12. They say that the rich have many consolations (*say*, that many consolations are (*acc. and infin.*) to the rich). 13. May the gods avert so great an evil from thee. 14. Look then at (*πρός*) our (*dat.*) new state. 15. Nothing so much belongs to us, (*say*, is so much our own) as we to our own selves. 16. The generals will fortify the city for us against the Boeotians.

C. 1. This (*plur.*) has already been pointed out by me. 2. These things have formerly been demonstrated to be true by philosophers. 3. These good deeds have already been accomplished by you. 4. This had been effected by the general without the knowledge of the enemy. 5. Many deeds worthy of renown (*καὶ καλὰ*) have been performed by the army.

6. We must undertake (*verbal adj.*) the work. 7. Men ought to desire (*verbal adj.*) virtue. 8. We must go to the help of the city. 9. Must you not go to war in defence of (ὕπὲρ) your freedom? 10. Human affairs have been bewailed (κλαυστά ἐστι) by many and wise men. 11. The god preserves me, but as far as this man is concerned (*say, to this man*) I am dead (am gone). 12. He is worthy of death as far as the city is concerned (*say, to the city*). 13. Socrates, being such (as he was), was worthy of honour from the city (*dat.*) rather than of death. 14. This would also be (ἀν ἤν) in accordance with my wish (*say, to me wishing*). 15. Is it your own wish (*say, to yourself wishing*) to do this? 16. He sent the cavalry by the road on the right (τὴν δεξιάν) when you have crossed the river. 17. The city lies to the right (πρὸς δεξιάν) as you ascend the hill. 18. I wish to speak concisely (συντεμῶν) on (περὶ) these (points).

XXIX. THE DATIVE (continued).

§ 59. III. The Dative of *Community*.

With verbs, adjectives, and adverbs, which denote community, agreement, friendly or hostile meeting, the person or thing *with* which such a community, agreement, or meeting takes place, is in the Dative.

a) *Verbs* of this kind are: κοινωνέω, *I share* (τινί τινος, *something with one*); συμφωνέω, ὁμολογέω, συνάδω, ὁμονοέω, *I agree*; ὁμοιόομαι, *I resemble*; ὁμιλέω, *I associate with*; διαλέγομαι, *I converse*; διαφέρομαι, *I differ*; μάχομαι, *I fight*; ἐρίζω, *I dispute*:

τὰ ἔργα οὐ συμφωνεῖ τοῖς λόγοις, *the deeds do not harmonise with the words*.

b) *Adjectives*: ἴσος, *like*; ὅμοιος, παραπλήσιος, *similar*; ὁ αὐτός, *the same*; οἰκεῖος, ἰδίος, *peculiar*; κοινός, *common* (§ 46, 1); ὁμώνυμος, *of like name*; συνώνυμος, *of like meaning*; διάφορος, *different*; ἐναντίος, *opposite*:

ὠπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις, *they were armed with the same weapons as Cyrus*.

c) *Adverbs*: besides those derived from the adjectives just mentioned, especially ἅμα, *at the same time*; ὁμοῦ, *together*:

ἅμα τῷ ἐταίρῳ, *at the same time with his friend*.

§ 60. The Dative is used with many verbs denoting a contact or union, especially with such as are compounded with the prepositions ἐν, σύν, ἐπί, πρός, παρά, περί, ὑπό, as:

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ, *to implant knowledge in the soul*;

ἐπιχειῖσθαι τινί, *to press upon, to urge, one*.

ἐπιτιμᾷν τινί τι, *to reproach one with something*.

προσιέναι τῷ δήμῳ, *to come before the people*.

παρίστασθαι, παρεῖναι τινί, *to support one*.

περιπίπτειν τινί, *to meet one*.

VOCABULARY XXIX. Converse, discourse, talk with, διαλέγομαι, *f. -λέξομαι*. Associate with, ὁμιλέω, *f. ἴσω*. Uneducated, ignorant, ἀπαιδευτος, *ον*. Educated, πεπαιδευμένος. (*pf. pass. partic. παιδεύω*.) Form, shape, μορφή, *ης, ή*. Spiritless, faint-hearted, ἄθυμος, *ον*. Am of the same mind, agree, ὁμονόεω, *f. ἴσω*. συμφωνέω, *f. ἴσω*. Thanklessness, ingratitude, ἀχαριστία, *ας, ή*. Cheilon, Χείλων, *ωνος, ό*. Disturb, disquiet, ἐνοχλέω, *f. ἴσω*. Again, πάλιν, *adv*. Suffer, πάσχω, *f. πείσομαι*, *see I. G. p. 141*. Near, like, similar, παρὰ-πλήσιος, *ον*. Aegypt, Αἴγυπτος, *ου, ή*. Of the same name, ὁμώνυμος, *ον*. Am awake, ἐγρήγορα. (*perf. formed from ἐγείρω*, I wake up, arouse.) Sleep, καθεύδω, *f. εὐδήσω, impf. ἐχάθευδον*. Just as, as, ὥσπερ, *adv*. Opposite, opposed, reverse, contrary, ἐναντίος, *α, ον*. (*as subst. in plur. = adversaries*.) Blame, find fault with, μέφομαι, *f. -φομαι*. Listen to, submit, ὑπακούω, *f. ούσομαι*. Ready, ἐτοῖμος, *η, ον*. Succeeding, διάδοχος, *ό, ή. neut. ον*. Succession, relief (guard), διαδοχή, *ης, ή*. Tyrant, usurper, τύραννος, *ου, ό*. Place, spot, χώρος, *ου, ό*. Diogenes, Διογένης, *ους, ό*. Without sense, senseless, ἀνόητος, *ον*. Sense, νοῦς, *οὔ*. Sleep, ὕπνος, *ου, ό*. Inborn, innate, ἐμφυτος, *ον*. Accuse, charge, ἐγκαλέω, *f. ἐγκαλέσω*. At the same time, together

with, ἅμα, *adv.* Together with, along with, ὁμοῦ, *adv.* Dawn, ὄρθρος, ου, ὁ. Am a hindrance, ἐμποδίζω, *f.* ἴσω. Lie upon, am laid upon, press upon, assault, ἐπικείμει, *impf.* ἐπεκείμεν, *inf.* κείσθαι, *partic.* ἐπικειμένος, lying off, over against. Aid, avenge, τιμωρέω, *f.* ἴσω. Suddenly, ἐξαπίνης, ἐξαίφνης, *adv.* Implant, ἐμφυτεύω, *f.* τεύσω. Independence, αὐτονομία, ας, ἡ. In like manner, equally, ὁμοίως. Piety, εὐσέβεια, ας, ἡ. Die with, συνθνήσκω, *f.* θανοῦμαι. Serve with, συστρατεύω, *f.* εὗσω. Plot against, ἐπιβουλεύω, *f.* εὗσω. Set over, put upon, enjoin, ἐπιτάττω, *f.* ξω. Blame, reproach, ἐπιτιμάω, *f.* ἴσω.

EXERCISE XXIX.

A. 1. Socrates used to converse (*imperf.*) with young men about wisdom and moderation. 2. One must obey the laws. 3. (It is) necessary (*subst.*) to obey those who (*partic.*) have power (over you). 4. Do not associate with the bad. 5. By associating (*partic.*) with the bad, you will yourself become (ἐκβήσῃ) bad. 6. The uneducated differ in form alone from the beasts. 7. Fortune does not help the faint-hearted. 8. I shall not be of one mind with you in this (*acc.*). 9. All men feel greater gratitude to those who praise (*partic.*) them than to those who advise them. 10. Shamelessness seems to follow thanklessness. 11. In the Peloponnesian war Greeks fought with Greeks. 12. The general fought with (one) stronger than himself. 13. Not even if we all fight (*partic.*) with (only) a part of them shall we conquer. 14. I will share this danger with you. 15. Cheilon, being asked in what (τί) the educated differ from the uneducated, said, in (having) good hopes. 16. Philip is disturbing us again. 17. The Thebans kept disquieting (*imperf.*) the cities in Peloponnesus.

B. 1. The dying well is peculiar to the good. 2. I suffer the same (*plur.*) as you. 3. The laws of the Lydians were similar to the laws of the Hellenes. 4. There was a city in Aegypt of the same name as Thebes in Boeotia. 5. Death is the opposite (*adj.*) of life, just as sleep is (the opposite) of being awake (*use infinitives with art.*). 6. Let every one consider the same person a friend, and an enemy, as the state. 7. I do not blame those who wish (*partic.*) to rule, but those who are too ready (*comparat.*) to submit. 8. Alas for my fortune! evil succeeding evil comes upon me. 9. It was not according to the

wish of the multitude of the Plataeans to revolt from the Athenians. 10. Every tyrant is opposed to freedom. 11. After death there is a place common to all, poor and kings (alike). 12. Diogenes, conversing with some adversaries, said, I am not indeed without sense, but I have not the same sense as you. 13. I consider death to be similar to sleep. 14. Reverence and fear are (qualities) inborn in men. 15. The relief to the former (πρόσθεν) guard is coming out of the city. 16. Why do you accuse me (*dat.*) of this (*acc.*)?

C. 1. With the spring the Athenians marched against Potidaea. 2. The Thebans together with the Lacedaemonians laid siege to the city. 3. The Boeotians, having encamped together with the allies, remained there five days. 4. The battle commenced with the dawn. 5. But now old age is a hindrance to me. 6. Most of the islands lying off the Peloponnesus revolted from the Lacedaemonians. 7. With the dawn the whole army pressed upon the barbarians. 8. The (duty of) avenging my father is laid upon me. 9. When night drew on (*say*, with the night) the enemy made a sudden (*adv.*) assault upon the city. 10. The desire of independence has been implanted in all men. 11. We have a share, equally with the others, in the common freedom. 12. Piety does not die with mortals. 13. These generals took the field with the king. 14. Men plot against one another for the sake of gold and renown and pleasures. 15. Upon all men God has put troubles, different (troubles) upon different (men). 16. The citizens unjustly reproach me with this (*acc.*).

XXX. THE DATIVE (continued).

IV. THE INSTRUMENTAL DATIVE.

§ 61. The *Instrumental Dative*, answering to the Latin Ablative, denotes that *by* or *by means of* which an action is brought about, hence

a) the *means* or *instrument*:

τὸν μὲν κατὰ στῆθος βάλε δουρί, *the one he struck on the breast with the spear.*

ὁρῶμεν τοῖς ὀφθαλμοῖς, *we see with the eyes.*

οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gained praise by pleasures.*

ζημιοῦν τινα θανάτῳ, *to punish one with death.*

b) the *operating power* or *cause* from which an action proceeds:

ἄνθρωπος φύσει πολιτικόν, *man (is) by nature fitted for the State.*

πολλάκις ἀγνοῖα ἀμαρτάνομεν, *we often err from ignorance.*

φόβῳ, *from fear.*

c) the *measure*, by which a thing is measured, by which one thing surpasses another, by which it is distinguished:

τὰ μέλλοντα κρίνομεν τοῖς γεγενημένοις, *the future we judge of by the past.*

δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης οἱ Ἀθηναῖοι ἐν Μαραθῶνι ἐνίκησαν, *ten years before the battle of Salamis the Athenians conquered at Marathon.*

πολλῷ μείζων, *multo major* (also πολύ).

διαφέρειν τινὸς φρονήσει, *to differ from any one in insight.*

VOCABULARY XXX. Medize, take the side of the Medes, μηδίζω, *f. σω.* Hunger, famine, λιμός, οὐ, ὅ. Dionysius, Διονύσιος, ου, ὅ. Destroy, corrupt, διασφείρω, *f. φθερῶ, pf. διέφθαρκα.* Cowardly, δειλός, ἡ, ὄν. Disgrace, shame, αἰσχύνῃ, ης, ἡ. Fasten, fix upon, περιάπτω, *f. -άψω.* Quench, extinguish, σβέννυμι, *f. σβέσω, see I. G. p. 133.* Fire, πῦρ, πυρός, τό. Rain, ὑετός, οὐ, ὅ. Deluge, κατακλύζω, *f. κλύσω.* Sacred, ἱερός, ὁ, ὄν. (τὸ ἱερόν = holy place, sanctuary, temple.) Offering, ἀνάθημα, ατος, τό. Excess, ἀτέλγεια, ας, ἡ. Intemperance, ἀκολασία, ας, ἡ. Punish, fine, ζημιόω, *f. ὥσω.* Fifty, πεντήκοντα. Syracusan, Συρακόσιος, α, ον. Throw round, surround, περιβάλλω, *f. βαλῶ.* High, lofty, ὑψηλός, ἡ, ὄν. Err, sin, ἀμαρτάνω, *f. ἀμαρτήσομαι.* Immortality, ἀθανασία, ας, ἡ. Judge, estimate, judge of, κρίνω, *f. κρινῶ, 1 aor. ἔκρινα.*

EXERCISE XXX.

1. The Lacedaemonians killed Pausanias who had medized (*partic.*) by famine. 2. Dionysius, the tyrant, destroyed his mother by poison. 3. Cowardly (men) fasten disgrace upon a city. 4. Fire is not quenched by fire. 5. In olden time (*adv.*) Zeus deluged most parts (τὰ πλεῖστα μέρη) of Greece with a terrible rain. 6. One must adorn a temple with offerings, but the soul with learning. 7. Life and health are the gifts of God; destroy not then (τοίνυν) those gifts by excess and intemperance. 8. The Athenians punished Miltiades by (a fine of) fifty talents. 9. Cyrus did this with care. 10. The city of the Syracusans had been adorned with very large (*superl.*) harbours, and a very high wall had been thrown round it. 11. The Boeotians retreated secretly, as soon as night came on (ἄμα τῇ νυκτί) from fear of the enemy. 12. The woman acted unjustly from anger. 13. Depraved men sin for the most part from intemperance. 14. In this also, as it seems to me, man differs from the other animals: in his yearning (τῷ ὀρέεσθαι) for immortality. 15. Ten years after the battle of Marathon, the city of Plataeae was destroyed by the Persian army, at the instigation of the Thebans (*say, the Thebans persuading, gen. abs.*). 16. It is safer by far to judge of men by their actions, than by their words.

XXXI. THE DATIVE (continued).

§ 62. V. *The freer use of the Dative* expresses :

a) the way and manner, or an accompanying circumstance: τούτῳ τῷ τρόπῳ, *in this way*; βίᾳ, *by force*; σπουδῇ, *with zeal*; σιγῇ, *in silence*; ἔργῳ, *in fact*; τῷ ὄντι, *in truth*; ἰδίᾳ, *privatim*; δημοσίᾳ, *publice*; Hom. νηπιέῃσι, *in his folly*.

Obs.—The Dative with αὐτός should be particularly noticed:

ὁ Φίλιππος πενταχοσίους ἱππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις,
Philip took five hundred horse together with their armour
(*armour and all*).

b) The *place where* something happens is expressed by the Dative more rarely in prose than in poetry: Μαραθῶνι, *at Marathon*; Hom. Ἑλλάδι οἰκία ναίων,

inhabiting his house in Hellas; Hom. τόξ' ὤμοισιν ἔχων, *having the bow on his shoulders*; poet. ὁδοῖς, *on the way*.

c) *Time* is expressed by the Dative as definitely limited in answer to the question *when*; τῇδε τῇ νυκτί, *hac nocte*; τῇ ὑστεραίᾳ, *on the following day*; τετάρτῳ ἔτει, *in the fourth year*; Ὀλυμπίοις, *at the Olympic games*; poet. χειμερίῳ νότῳ, *in a stormy south wind*.

Obs.—Notice the difference between the Accusative (§ 39) and the Genitive (§ 56, 2), in their application to relations of time.

VOCABULARY XXXI. Bodily strength, force, βία, ας, ἡ. (βία = in spite of.) Wickedness, villany, πονηρία, ας, ἡ. Craft, guile, δόλος, ου, ὁ. Love, am contented with, ἀγαπάω, *f. ἴσω*. Tongue, γλῶσσα, γλῶττα, ης, ἡ. Zeal, earnestness, haste, σπουδή, ἡς, ἡ. Take up (the discourse), rejoin, reply, ὑπολαμβάνω, *f. λήψομαι*. Chaeronea, Χαϊρώνεια, ας, ἡ. Later, following, ὑστεραῖος, α, ον. Belonging to the people, public, δημόσιος, α, ον. Lycurgus, Λυκοῦργος, ου, ὁ. Force, compel, ἀναγκάζω, *f. άσω*. Suspicion, ὑποψία, ας, ἡ. Cock, ἀλεκτρυών, ὄνος, ὁ. Theatre, θέατρον, ου, τό. Leisure, ease, σχολή, ῆς, ἡ.

EXERCISE XXXI.

1. In this way the city of the Syracusans was fortified
2. The Athenian hoplites crossed the river in spite of the enemy.
3. Not by bodily strength, but by villany and craft hast thou prevailed.
4. Let us not love in word, neither in tongue: but in deed and in truth.
5. Let us accomplish with zeal what we have deliberated upon (*partic.*) in silence.
6. Xenophon, rejoining with eagerness, spoke somewhat as follows (*say, such things*).
7. Having got the better of the enemy, we retired at (our) leisure.
8. These (things) were said privately, without the knowledge of the rulers in the city.
9. In reality the glory of the victory at Salamis belonged to Themistocles (*say, was of Themistocles*).
10. Our soldiers have taken the king of the barbarians together with his property.
11. Those with the king were overwhelmed in the river, horses and all.
12. Philip conquered the Athenians in a great victory at Chaeronea.
13. On the following day

Themistocles drew up his ships (in line) at Salamis. 14. This year the Dioscuri contended publicly at the Olympic games. 15. Lycurgus compelled all in Sparta to practise all the virtues in public. 16. In this way Pausanias fastened upon Themistocles who had done no wrong (*partic.*) the suspicion of treachery. 17. We journeyed all day (*acc.*) in silence. 18. At Athens cocks used to fight publicly in the theatre on one day (*gen.*) of the year.

XXXII. GENERAL VIEW OF THE PREPOSITIONS.

§ 63. I.—Prepositions which can have only *one* case:

A) the *Accusative*: εἰς, ὥς.

B) the *Genitive*: ἀντί, ἀπό, ἐκ (ἐξ), πρό—ἄνευ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλὴν.

C) the *Dative*: ἐν, σὺν (ξύν).

II.—Prepositions which can have *two* cases:

A) the *Genitive* and *Accusative*: διὰ, κατὰ, ὑπέρ.

B) the *Dative* and *Accusative*: ἀνά.

III.—Prepositions which can have all the *three* oblique cases: ἀμφί, ἐπί, μετά, παρὰ, περί, πρὸς, ὑπό.

PREPOSITIONS WHICH CAN HAVE ONLY ONE CASE.

§ 64. *Prepositions with the Accusative.*

1. εἰς or ἐς (Lat. *in*, with *Accus.*, and *inter*), *to, into*, points out the *goal towards* which the action is directed. The opposite is ἐξ, *out*. εἰς is used:

a) *of place*:

οἱ Λακεδαιμόνιοι εἰσέβαλον εἰς τὴν Ἀττικὴν, *the Lacedaemonians invaded Attica.*

εἰς δικαστήριον εἰσιέναι, *to come into court.*

b) *of time*:

εἰς τὴν ὑστεραίαν, *in diem proximum, for the next day.*

εἰς ἑσπέραν, *towards evening.*

εἰς καιρόν, *at the right time, at a favourable time.*

c) of measure and number:

εἰς διακοσίους, *up to two hundred.*

εἰς δύναμιν, *up to one's power, as much as is in one's power.*

d) of purpose:

χρήσιμον εἰς τὸν πόλεμον, *useful for the war.*

εἰς τόδε ἔρχομεν, *for that we have come.*

In compounds it is to be translated by *into, in, to.*

2. ὥς, *to, only of persons:*

Τισσαφέρνῃς πορεύεται ὥς βασιλέα, *Tissaphernes goes to the king.*

[The pupil will now be able to dispense with the Vocabularies, and will use the Dictionary appended to the Work.]

EXERCISE XXXII

1. The Athenians anticipated the Persians (in) arriving (ἀφικόμενοι) at the city. 2. This year the Thebans sent frequent embassies to Sparta. 3. When the city of the Lacedaemonians was shaken (by earthquake, *gen. abs.*) the Helots revolted to Ithome. 4. The ambassadors standing in the midst spoke somewhat as follows. 5. We have come at a favourable (opportunity). 6. The generals put off the battle to the following day. 7. Towards evening rain deluged the whole camp. 8. Up to our time (εἰς ἡμᾶς) the (common) people were (*sing.*) without a taste of freedom. 9. At (εἰς) this time the Thebans were again disquieting the cities in Peloponnesus. 10. I will help you as far as I am able (*say, up to one's power*). 11. He ordered his own men to be present on the third day. 12. These things are just and true for all time. 13. The barbarians to (the number of) ten thousand, invaded Boeotia. 14. From year to year the (affairs) of the Syracusans had been thus managed. 15. Be always laying by a store against old age. 16. They brought the ambassadors into the camp with much eagerness. 17. All the Persians, as far as they were able, used to bring gifts to (ὥς) the king.

XXXIII. PREPOSITIONS WHICH CAN HAVE ONLY ONE CASE (continued).

§ 65. *Prepositions with the Genitive.*

1. ἀντί, originally *opposite to* (comp. ἐν-αντί-ος), then *instead of, in return for, for*:

ἀντὶ κασιγνήτου ξεινός θ' ἰκέτης τε τέτυκται, *a stranger and a suppliant is instead of a brother (like a brother).*

ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι, *to exchange a mortal body for immortal glory.*

In compounds it signifies *against, in return.*

2. ἀπό (Lat. *ab, a*, Engl. *off*), *from*, in the sense of *separation, severance, and origin*:

a) *of place*:

ἀφ' ἵππων ἄλτο χαμᾶζε, *he sprang off the chariot to the ground.*

b) *of time: from, since*:

ἀπ' ἐκείνης τῆς ἡμέρας, *from that day.*

c) *of cause: by, from, through*:

αὐτόνομος ἀπὸ τῆς εἰρήνης, *independent through the peace.*

Phrases: ἀπὸ σκοποῦ, *far from the goal*; ἀπὸ γνώμης, *contrary to expectation*; ἀπὸ στόματος λέγειν, *to speak from memory*; οἱ ἀπὸ σκηνῆς, *those of the stage, the actors.*

In compounds it signifies *from, off, away.*

3. ἐκ, before vowels ἐξ (Lat. *ex, e*), *out of* (opposed to εἰς), denotes removal from within or from amongst:

a) *of place*:

ἐκ Σπάρτης φεύγει, *he is banished out of Sparta.*

b) *of time*:

ἐκ παιδων, *from boyhood (a pueris).*

c) *of origin*:

ἐκ πατρὸς χρηστοῦ ἐγένετο, *he sprang from a brave father.*

d) *close connection and conformity with: after (secundum):*

λόγον ἐκ λόγου λέγειν, *to deliver speech after speech.*

ἐκ τῶν ὁμολογουμένων, *according to the agreement*
(Lat. *secundum*).

Phrases: ἐκ δεξιᾶς, *on the right*; ἐξ ἴσου, *equally*; δῆσαι, κρεμάσαι τι ἐκ τινος, *to fasten, to hang one thing to another*
(Lat. *pendere ex, ab aliqua re*).

In compounds: *out, away.*

4. πρό (Lat. *pro*), *for, before, instead.*

a) *of place, before:*

πρὸ θυρῶν, *before the door.*

b) *of time:*

πρὸ τῆς μάχης, *before the battle.*

c) *of preference:*

πρὸ τούτων τεθνάναι μᾶλλον ἂν ἔλοιτο, *he would choose death before this, i. e., rather than this.*

d) *for, a rare use:*

πρὸ παίδων μάχεσθαι, *to fight for the children.*

Phrase: πρὸ πολλοῦ ποιεῖσθαι (c) *to prefer greatly.*

In compounds: *before, forth, beforehand, forwards.*

§ 66. The quasi Prepositions, which are never compounded with verbs:

5. ἄνευ, *without* (Poet. χωρίς, δίχα, ἄτερ).

6. ἄχρι, μέχρι, *until.*

7. μεταξύ, *between.*

8. ἕνεκα, also ἕνεκεν, εἵνεκα (Poet. οὔνεκα), *for the sake of an object to be attained* (Lat. *causā*):

τῆς ὑγιείας ἕνεκα χρῶμεθα τῷ ἱατρῷ, *we employ a physician for the sake of health.*

9. πλὴν, *besides, except (praeter).*

EXERCISE XXXIII.

Ἀντί, ἀπό.

A. 1. Cyrus will be king instead of his brother. 2. What service will you do for us (*say*, in what will you serve us) in return for this (*plur.*)? 3. Tyrants have slaves (for) their companions, instead of friends. 4. Instead of day there came night. 5. In this way the Athenians were fighting by land from their ships. 6. The (men) from the towers will come to our assistance with the dawn. 7. From this time the Syracusans advanced to a considerable pitch (μέγα) of power. 8. Alas for my folly, from this state of prosperity (*say*, from these goods) I fell down into slavery. 9. I will not gainsay you (*dat.*) by word of mouth (*say*, from the tongue).

Ἐκ, ἐξ.

B. 1. As soon as it was day (ἄμα τῇ ἡμέρᾳ) the Athenian ships sailed away out of Piraeus. 2. The rulers sent the ambassadors out of the city privately, without the knowledge of (λάβρα, *with gen.*) the citizens. 3. We are putting off the battle from day to day for fear of the enemy. 4. I have kept all these things from my youth. 5. The Athenians say that the first men (*acc. and infin.*) sprung from Attica. 6. Now we are laughing after our former (πρόσθεν) tears. 7. The Peloponnesians from peace go to war, and again from war they come to terms. 8. Often the greater is produced (γίγνεται) from the less, and the less from the greater. 9. The work must be undertaken with (from) all the mind. 10. In this (respect) the enemy were on an equality (*say*, equally).

Πρό, ἄνευ, μέχρι, ἕνεκα, πλὴν.

C. 1. The ships of the enemy remained before the harbour five days. 2. In the time previous to this (πρὸ τοῦ) the Athenian navy had advanced to a considerable (degree) of renown. 3. The ambassadors, as it seems, commended injustice before justice. 4. These men fought bravely at sea in defence of (πρὸ) the Peloponnesus. 5. The general, having journeyed until evening, sent forward messengers. 6. Wealth without sense is equally useless, as a horse without a bridle. 7. They pursued

the enemy as far as (*say, until*) the camp. 8. The army of the king encamped on the plain between the city and the harbour. 9. In the meantime (*say, in the between*) let us make preparations before the dangers (*come*). 10. The Greeks waged war against the Trojans on account of Helen. 11. All, except those from Plataeae, served for the sake of the money, but not in defence of liberty.

XXXIV. PREPOSITIONS WHICH CAN HAVE ONLY ONE CASE (continued).

§ 67. *Prepositions with the Dative.*

1. ἐν (Lat. *in* with Ablat. and *inter*), *in*, answers to the question *where?*

a) *of place:*

ἐν Ἀθήναις, *in Athens.*

also *among* (*inter*):

ἐν τούτοις, *among them.*

b) *of time:*

ἐν τούτῳ τῷ ἔτει, *in that year.*

c) *a moral relation: with:*

ἐν τῷ θεῷ τὸ τῆς μάχης τέλος, *the result of the battle rests with God.*

Phrases: ἡ ἐν Μαραθῶνι μάχη, *the battle at Marathon*; ἐν τοῖς πρώτοις, *one of the first*; ἐν καιρῷ, *at the right time*; ἐν προσθήκῃς μέρει, *in addition*; ἐν χειρὶ τίθεναι, *to put into the hands* (comp. Lat. *in mensa ponere*).

In compounds: *in, into, on*. The accented ἐνί = ἐνεστί signifies, *it is in, it exists, it is possible*.

2. σύν or ξύν (Lat. *cum*), *with*, denotes companionship (opposed to ἄνευ, comp. μετά with Gen.):

σύν Ἀθήνῃ ἐνίκησεν, *he conquered with (the help of) Athené.*

σύν νόμῳ, *in accordance with the law.*

In compounds: *with, together.*

EXERCISE XXXIV.

1. The victory at Plataeae nothing benefited Pausanias the Lacedaemonian. 2. Thirty tyrants were set up in Athens by Lysander the Spartan. 3. The dwellers (*partic.*) in the city fled away to Peloponnesus. 4. Croesus lived in Sardes, the richest city of any in Asia (τῶν ἐν Ἀσίᾳ) after Babylon. 5. The (men) in the Acropolis went out armour and all. 6. I consider that men (*acc. and infin.*) have wealth and poverty not in their (*art.*) house, but in their souls. 7. The pious pass (their time) in peace. 8. In this year many misfortunes fell upon Athens. 9. In circumstances of danger (ἐν τοῖς δεινοῖς) a friend is better than money. 10. It is always best to speak the truth (*plur. adj.*) on every occasion. 11. Do not say few (things) in many words, but many (things) in few (words). 12. The placing the power in the hands of tyrants is not possible (ἐνεστί) to just or wise men. 13. These men will side (*say will be*) with the Greeks rather than with the barbarian. 14. With (the help of) the Gods I will avenge myself upon my enemies. 15. There is in the laws a great and divine power.

XXXV. PREPOSITIONS WHICH CAN HAVE TWO CASES.

§ 68. *With the Genitive and Accusative.*

1. διὰ (akin to δύο, as *between* is to *two* [*twain*]), originally *between*, then *through*.

A) with the *Genitive*:

a) *of space*: most frequently *through* (Lat. *per*):

διὰ μέν ἀσπίδος ἦλθε φαεινῆς ὀβριμον ἔγχος, *through the glittering shield pierced the mighty lance.*

b) *instrumental*: *by* or *with*:

διὰ τῶν ὀφθαλμῶν ὁρῶμεν, *by (by means of) the eyes we see.*

c) *of space and time*: *among* (*inter*), *during*, *in*:

διὰ χειρῶν ἔχειν, *to have in the hand.*

διὰ νυκτός, *during night.*

διὰ φιλίας ἵέναι, *to be on friendly terms.*

Phrases: διὰ στόματος ἔχειν, *to have in the mouth, to be talking about*; δι' οὐδενὸς ποιεῖσθαι, *to deem as nothing*; διὰ μακροῦ, *after a long interval*.

B) with the *Accusative*:

a) of *space* and *time* almost exclusively in the poets: *through, during*:

Hom. διὰ δώματα, *through the rooms*; διὰ νόκτα, *during night*.

b) usually *causal*: *on account of* (the operating cause):

διὰ τὴν νόσον χρώμεθα τῷ ἱατρῷ, *we employ the physician on account of the illness*.

Phrases: αὐτὸς δι' ἑαυτὸν, *by himself*; διὰ τί; *why?*

In compounds διὰ is *through*, or denotes *separation* like Lat. *dis-*: διαφέρω = *differre*, διαίρω, *I sever*.

2. κατὰ (comp. Adv. κάτω, *down*), originally *downwards, down* (the opposite to ἀνά).

A) with the *Genitive*:

a) of *space*: *down from*:

βῆ δὲ κατ' Οὐλύμπιοι καρῆγων, *he came down from the heights of Olympus*.

below (sub): τὰ κατὰ γῆς, *things below the earth*.

b) tropically: *about, against*:

λέγειν κατὰ τινος, *to speak about, against one*.

Phrases: πόλιν κατ' ἄκρας ἐλεῖν, *to capture a city completely*; κατὰ νότου, *behind*.

B) with the *Accusative* it denotes in its most general sense *extension over, relation to, direction towards* something:

a) of *place*:

κατὰ ῥέον, *down a stream*.

κατὰ γῆν καὶ θάλασσαν, *by land and sea*.

b) of *time*:

κατ' ἐκείνον τὸν χρόνον, *at that time*.

οἱ καθ' ἡμᾶς, *our contemporaries.*

c) *of other relations:*

κατὰ τοῦτον τὸν τρόπον, *in this way.*

κατὰ πάντα, *in every respect.*

κατὰ δύναμιν, *according to ability, as much as possible.*

κατὰ τοὺς νόμους, *in accordance with the laws.*

κατ' ἐμέ, *as regards me.*

κατὰ Πίνδαρον ἄριστον ὕδωρ, *according to Pindar water is best.*

d) *distributive in divisions:*

κατὰ φύλα, *by tribes.*

κατὰ τρεῖς, *by threes.*

καθ' ἡμέραν, *daily.*

In compounds: *down, downwards, against, towards,* very often cannot be translated.

3. ὑπέρ (Lat. *super*), radical meaning *over.*

. A) with the *Genitive:*

a) *of space:*

ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται, *the sun passes over us.*

b) *tropically, for:*

μάχεσθαι ὑπὲρ τινος, *to fight for any one* (originally *over, e. g. over a corpse.*)

ὁ ὑπὲρ τῆς πατρίδος κίνδυνος, *the danger for one's country.*

instead of:

ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι, *I will answer instead of you.*

B) with the *Accusative:*

over, beyond — of space and measure:

ὑπὲρ οὐδὸν ἐβήρετο, *he went over or beyond the threshold.*

ὑπὲρ δύναμιν, *beyond (his) power.*

In compounds: *over, away over, excessively, for.*

EXERCISE XXXV.

Διὰ.

A. 1. The Lacedaemonians were marching through the enemy's country. 2. The enemy went through the greatest part of Attica, ravaging the country. 3. The spear went (right) through the shoulder. 4. Philosophers deem as nothing (δὲ οὐδενός) pleasures (which come) through the body. 5. All have the praises of the king in their mouth. 6. The Athenian generals have in hand the independence of Greece. 7. We admire Demosthenes on account of his cleverness, but Aristides on account of his justice. 8. The general was managing the affairs of the war by himself. 9. Why do you accuse me of this?

Κατά.

B. 1. The soldiers cast themselves down from the wall. 2. The philosophers of that time (τότε) used to discourse (*imperf.*) respecting the (things) below the earth. 3. All had in their mouth the praises about Demosthenes. 4. We praise the speech of Demosthenes against Aeschines. 5. Cowards alone strike their enemies secretly from behind. 6. The Athenians laid siege to the city by land and sea. 7. About the same time they thought fit to send ambassadors to Syracuse. 8. Their contemporaries did not consider these praises (to be) in excess (καθ' ὑπερβολήν). 9. In every respect peace is to be desired. 10. The shape is of superhuman size (*say*, greater than according to man). 11. In the same winter (*gen.*) the Athenians sent ambassadors to the Peloponnesians city by city (κατὰ πόλεις).

Ὑπέρ.

C. 1. Over the city and the harbour there is an eminence. 2. Do not tell thy own praises (*say*, praises in behalf of thyself). 3. Brave men fought for Greece. 4. I will advise him to say something in our behalf. 5. Xenophon spoke for the soldiers. 6. Leonidas and the three hundred with him, having well and nobly fought in behalf of Greece, obtained a glorious end. 7. He drew up the cavalry in the plain beyond the harbour. 8. This year the king sent ambassadors to the Thracians who dwell (*part.*) beyond the Hellespont. 9. In the war against the Persians we helped you according to our power and (even) beyond our power.

XXXVI. PREPOSITIONS WHICH CAN HAVE TWO CASES (continued).

With the Dative and Accusative.

4. ἀνά (comp. adv. ἄνω, *above*), originally *upon*, *up* (opposed to κατά).

A) with the *Dative* only poet. *on the top of, upon*:
χρυσέῳ ἀνὰ σκήπτρῳ, *on the top of a golden staff*.

B) with the *Accusative* ἀνά denotes the direction *upwards, up towards* something, then spreading out *over* something (comp. κατά).

a) *of space*:

ἀνά ῥέον, *up the stream*.

ἀνὰ πᾶσαν τὴν γῆν, *over the whole earth*.

b) *of time*:

ἀνὰ πᾶσαν τὴν ἡμέραν, *the whole day through*.

c) *tropically*:

ἀνὰ λόγον, *in accordance with*.

d) *distributive*:

ἀνὰ τέτταρας, *by fours* (four men *deep*, comp. κατά, § 68, No. 2).

Phrase: ἀνὰ στόμα εἶπεν, *to have in the mouth, to be talking about* (comp. διὰ).

In compounds: *up, upwards, again, back*.

EXERCISE XXXVI.

1. The eagle of Zeus sleeps on (the) sceptre. 2. The report quickly spread through the city. 3. In pursuance of (κατὰ) the king's orders the ships sailed up the stream. 4. Over the whole earth this is law. 5. The allies fought from their ships the whole day through. 6. As soon as it was day the soldiers proceeded up the river. 7. The work must be undertaken in accordance with our power (τῆς δυνάμεως). 8. All are talking of this man with praises (*partic.*).

XXXVII. PREPOSITIONS WITH THREE CASES.

§ 69. 1. ἀμφί (Lat. *amb-*, akin to *ἄμφω*, *both*), radical meaning *around* (i. e. on both sides, comp. περί).

A) with the *Dative*:

only poet.:

ἰδρώσει τελαμῶν ἀμφὶ στήθεσσι, *the belt around the breast will sweat.*

ἀμφὶ φόβῳ, *from fear.*

B) with the *Genitive*:

ἀμφὶ φιλότιτος ἀείδειν, *to sing about love.*

C) with the *Accusative*:

of place, time, measure, occupation:

ἀμφὶ τὰ ὅρια, *about the boundaries.*

ἀμφὶ τοῦτον τὸν χρόνον, *about this time.*

ἀμφὶ τὰ ἐξήκοντα, *circiter sexaginta.*

ἀμφὶ δεῖπνον πονεῖν, *to be occupied about a meal.*

Phrase: οἱ ἀμφὶ τινα, *any one with his attendants*; hence even, οἱ ἀμφὶ Πλάτωνα, *Plato and his followers.*

In compounds: *about, around, on two sides, doubly.*

2. ἐπί, radical meaning, *upon, on, on the surface, by.*

A) with the *Dative*:

a) *of space*:

ἐπὶ χθονὶ αἶτον ἔδοντες, *eating bread on earth.*

ἐπὶ τῇ θαλάσῃ οἰκεῖν, *to dwell by the sea.*

b) *of time*:

ἐπὶ τούτοις, *thereupon.*

c) *of an ethical relation*:

ἐπὶ τοῖς πράγμασιν εἶναι, *to preside over the business.*

ἐπὶ τοῖς πολεμίοις εἶναι, *to be in the power of the enemy.*

ἐπὶ τινι χαίρειν, *to exult over a person.*

especially also of *purpose*:

ἐπὶ παιδείᾳ τοῦτο ἔμαθες, *you learnt this for education.*

and of *condition*:

ἐπὶ τόκοις δανείζειν, *to lend on interest.*

ἐπὶ τούτῳ, *on this condition.*

B) with the *Genitive*:

a) of *space*, in answer to the question *where*:

Κῦρος προῦφαίνατο ἐφ' ἄρματος, *Cyrus appeared on a chariot.*

and to the question *whither*:

ἐπὶ Σάμου πλεῖν, *to sail to Samos.*

b) of *time*:

ἐπὶ Κροίσου ἄρχοντος, *in the reign of Croesus*; also
in many connections: *near, by.*

C) with the *Accusative*:

on:

ἀναβαίνειν ἐφ' ἵππον, *to mount (on) a horse.*

ἐπὶ δεξιᾷ, *on the right.*

Phrases: ὡς ἐπὶ τὸ πολὺ, *for the most part*; τὸ ἐπ' ἐμέ, *for my part.*

In compounds: *on, at, by, in addition, be-*, very often untranslatable.

EXERCISE XXXVII.

Ἀμφί.

A. 1. The Trojans suffered numberless evils about Helen. 2. A terrible battle took place around the corpse. 3. Thucydides has narrated the (events) of (*prep.*) this war. 4. Those about the king were being struck down by the horsemen. 5. They fell upon the enemy as they were occupied (*πυνέω, partic.*) about their meal. 6. Cyrus commanded those around him to ascend (*infin.*) the wall. 7. It does not become a general to be occupied about these things. 8. Socrates was (one) of those who served at (the siege of) Miletus. 9. Plato and his followers are always occupied about this investigation. 10. The horsemen were about two thousand.

Ἐπί.

B. 1. The general built towers on the river. 2. They buried the dead man (*aor. partic.*) at the doors. 3. It rests with you to punish the wrong doers (*partic.*). 4. Of existing things some are in our power and others not in our power. 5. On these terms they made peace. 6. The men carry (burdens) on their heads, but the women on their shoulders. 7. Having embarked they sailed for Syracuse. 8. The city has been named after its founder. 9. These events took place in the time of our ancestors. 10. They ascended one at a time (*say, by one*). 11. Having mounted (their) horses they journeyed towards the sea. 12. The harbour lies on the right. 13. For my part I will take in hand none of these things.

XXXVIII. PREPOSITIONS WITH THREE CASES (continued).

3. μετά, radical meaning, *in the midst*.

A) with the *Dative*:

in poet. only: *amidst, among (inter)*:

Ἕκτορα, ὃς θεὸς ἔσκε μετ' ἀνδράσι, *Hector, who was a god among men.*

B) with the *Genitive*:

with, in the sense of participation *with* (comp. σύν, § 67, 2):

μετὰ τῶν συμμάχων κινδυνεύειν, *to fight with (in alliance with) the allies.*

μετὰ δακρύων, *with tears.*

C) with the *Accusative*:

a) *into the midst, among*:

Poet.: ἰὼν μετὰ ἔθνος ἐταίρων, *going among the crowd of companions.*

b) usually *after*:

οἷχονται μετὰ δεῖπνον, *they go after (in quest of) a meal.*

μετὰ τὸν Πελοποννησιακὸν πόλεμον, *after the Peloponnesian war.*

c) seldom *in* (as with the Dative):

μετὰ χειρὸς ἔχειν, *to have in hand.*

μεθ' ἡμέραν, *interdiu.*

- In compounds: *with, after, trans-* (μετατιθέναι, *transpose*).

4. παρά, radical meaning, *beside, near.*

A) with the Dative:

at or near:

παρὰ νηυσὶ κορωνίσι μιμνάξουσιν, *to linger near the curved ships.*

καὶ παρ' ἐμοί τις ἐμπειρία ἐστίν, *I also have some experience (with me also is, &c.).*

B) with the Genitive:

a) *from*, with verbs of motion, and such as denote receiving either bodily or mentally:

ἀπονοστεῖν παρὰ νηῶν, *to return from the ships.*

λαμβάνειν, μαρθάνειν παρὰ τινος, *to receive, learn from some one.*

b) *by*, very rare, and only poet.:

ναϊετῶν παρ' Ἰσμήνου ῥεϊθρων, *dwelling by the waters of the Ismenus.*

C) with the Accusative:

a) *to:*

τὼ δ' αὖτις ἵτην παρὰ νῆας, *they went again to the ships.*

b) *along, near by:*

of place:

παρὰ θύνα θαλάσσης, *along the sea beach.*

of time: during:

παρ' ὅλον τὸν βίον, *per totam vitam, during the whole of life.*

compared with:

δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι, *you must put the acts by the side of* (or compare with) *one another.*
with the comparative, μεῖζόν τι παρὰ τοῦτο, *something greater than this;*

on account of:

παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὔξεται, *on account of our neglect Philip becomes great.*

Taken negatively: *besides:*

ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, *we have something else to say besides this.*

contrary to (opposed to κατὰ with the Acc.):

παρὰ τὸν νόμον, *contrary to the law*, properly past the law, by evading the law.

Phrases: παρὰ μικρόν, *nearly*; παρ' οὐδὲν ποιεῖσθαι, *to deem as nothing.*

In compounds: *near, at, past, beyond, over* (παρ-βαίνειν, *overstep*).

EXERCISE XXXVIII.

Μετά.

A. 1. I shall lie with the dead (*gen.*). 2. The horsemen with Cyrus crossed the river. 3. The messenger himself was relating these things with tears. 4. Philip was managing these (matters) with the utmost quietness. 5. In this war the Greeks fought in alliance with barbarians. 6. What followed (*say*, the things after these) has been already shown. 7. Your (*art.*) forefathers acquired this boon for you with many and great dangers. 8. After the giving (δόσις) gratitude very soon grows old. 9. In the time subsequent to these (events) the power of Athens declined. 10. Having encamped they are gone in quest of (after) water.

Παρά.

B. 1. With Demosthenes there is great boldness of speech. 2. In my opinion (*say*, with me) at least (γέ), the journey is not without danger. 3. Truth is honoured among gods

and men. 4. With men this is impossible, but with God all things are possible. 5. A message is come from the king. 6. The cities were a gift from the king. 7. These things I learnt from those in the camp. 8. The general sent for them as they were on their way (*part. accus.*) to the king. 9. Having embarked they sailed along shore (land). 10. No man will be prosperous all his life through. 11. Let us discuss concerning the war, putting (our) success by the side of our reverses. 12. But if you do not come to terms (*gen. abs.*) something more terrible than this will happen. 13. I had many things to say besides this, but now it is beyond my power. 14. These things are contrary to the laws of the gods.

XXXIX. PREPOSITIONS WITH THREE

CASES (continued).

5. περί (Hom. adv. περί, *very* = Lat. *per* in *per-magnus*), radical meaning *around* (from above), comp. ἀμφί.

A) with the *Dative*:

round, around, near, for:

Hom. περί Σκαίῃσι πύλῃσι, *round the Skaean gate*.
περὶ τοῖς φιλτάτοις κυβεύειν, *to gamble for what is dearest*.

B) with the *Genitive*:

a) mostly in a figurative sense, *about*, Lat. *de*:

τίνα δόξαν ἔχεις περὶ τούτων; *what opinion have you about this?*

βουλευόνται περὶ τοῦ πολέμου, *they consult about the war*.

b) in Hom. *over, above*:

περὶ πάντων ἔμμεναι ἄλλων, *to be above all others*.

Hence the prose phrases:

περὶ πολλοῦ ποιεῖσθαι, *to place above much*, i. e. *estimate highly*.

περὶ οὐδενὸς ποιεῖσθαι, *place above nothing*, i. e. *estimate at nothing*.

C) with the *Accusative*:

almost the same as ἀμφί (§. 69, No. 1):

περὶ Αἴγυπτον, *around*, i. e. *everywhere*, in *Egypt*.
figuratively:

in regard to, *about*, *concerning*:

περὶ φιλοσοφίαν σπουδάζειν, *to be zealous about*
philosophy.

δίκαιος περὶ πόλιν, *just to the city*.

In compounds (with adjectives = Lat. *per-*): *round*,
round about, *besides*, *over*.

EXERCISE XXXIX.

1. They wear a golden ring round the hand. 2. They were fighting a considerable time around the gates. 3. I wish to know more truly (*neut. plur.*) about this. 4. The contest is for (περὶ) your lives (souls) and for (your) land and for (your) houses, and for (your) wives and children, and for all you hold dear (*say*, for all good things). 5. These philosophers estimate at nothing the pleasures of (περὶ *with accus.*) the body. 6. The safety of your country, as it seems, is not of much consequence (*say*, above much) to you. 7. The Phoenicians dwell round the whole of Sicily. 8. Philosophy is (occupied) about truth. 9. About this time (*plur.*) the Greeks set up an oligarchy in most of their (*art.*) cities. 10. These men are pious with regard to the gods.

XL. PREPOSITIONS WITH THREE CASES (continued).

6. πρὸς (Hom. προτί, ποτί), akin to πρό, radical meaning *at*, *to*, *towards*.

A) with the *Dative*:

a) *at*, *near*:

ὁ Κῦρος ἦν πρὸς Βαβυλῶνι, *Cyrus was near Babylon*.

b) *on*, *to*:

Hom. ποτὶ δὲ σκῆπτρον βάλε γαίῃ, *he threw the staff*
on the ground.

τὸν νοῦν προσέχετε πρὸς τούτῳ, *give your mind to this*.

c) *besides, in addition to:*

πρὸς τούτοις, *besides this.*

πρὸς τοῖς ἄλλοις, *in addition to the rest.*

B) with the *Genitive*:

a) *with*, in the sense of community:

πρὸς τινος εἶναι, *to be with* (on the side of) *any one.*

πρὸς ἰατροῦ ἐστίν, *it is with* (belongs to) *a physician,*
medici est.

πρὸς τινος λέγειν, *to speak for* (in behalf of) *any one.*

πρὸς θεῶν, *with* (in presence of, by) *the gods, per deos.*

b) *towards (versus):*

πρὸς μεσημβρίας, *towards the South.*

c) *from, by* (comp. παρά with Gen.):

ἔλβος πρὸς θεῶν, *blessing from the gods.*

Sometimes with *Passive verbs*:

πρὸς τινος φιλεῖσθαι, *to be loved by some one.*

C) with the *Accusative*:

a) *to:*

ἔρχονται πρὸς ἡμᾶς πρέσβεις, *ambassadors come to us.*

πρὸς τὸν δῆμον ἀγορεύειν, *to speak to the people.*

b) *towards, against (versus, adversus, erga):*

πρὸς Βορρᾶν, *towards the North* (comp. πρὸς with Gen.).

δικάζεσθαι πρὸς τινα, *to enter an action against any one.*

πιστῶς διακεῖσθαι πρὸς τινα, *to be faithfully disposed*
towards some one.

πρὸς βασιλέα σπονδὰς ποιεῖσθαι, *to make a treaty*
towards (with) the king.

c) *in regard to, according to:*

διαφέρειν πρὸς ἀρετήν, *to differ in regard to virtue.*

πρὸς τὰ κάλλιστα τῶν ὑπαρχόντων δεῖ τὰ λοιπὰ πράττειν, *we ought to arrange the future according to*
the best of the present means.

πρὸς ταῦτα, *in regard to this.*

Phrases: πρὸς ἡδονήν, *according to pleasure*; πρὸς χάριν, *in favour of*; πρὸς βίαν *by force*; οὐδὲν πρὸς ἐμέ, *nothing to me.*

In compounds: *to, in addition, near, together with.*

EXERCISE XL.

1. The soldiers destroyed the towers which were (*art.*) near the river. 2. Cyrus halted five days at the river Euphrates. 3. Besides him they chose Adeimantus. 4. In addition to this the allies supplied money and fifty ships. 5. It belongs to (*prep.*) a wise man not to estimate highly present pleasures. 6. In this war the Thracians were on the side of the Greeks. 7. I beseech you by the gods, do not do this. 8. I am doing nothing unjust either before the gods, or before men. 9. The sons, even bad as they are (*say, being bad*), are loved by their father. 10. Two roads lead (*dual*) to the city. 11. It is difficult to speak to the stomach as it has not (*say, not having*) ears. 12. All the Ionian cities revolted to Cyrus. 13. Thus having spoken, the god departed towards distant Olympus. 14. The Thracians supplied money against the barbarian. 15. The Athenians used Solon as a legislator with respect to their form of government. 16. Concerning the battle of the Medes against the Athenians I wish to speak with (*πρὸς*) accuracy. 17. Poverty makes men more clever with respect to the arts. 18. In regard to this I have nothing to say.

XLI. PREPOSITIONS WITH THREE CASES (continued).

7. ὑπὸ (Hom. also ὑπαί, Lat. *sub*), radical meaning *under, below.*

A) with the *Dative*:
under:

Hom. τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα, *under their feet the earth loudly groaned.*

ὑπ' Ἀθηναίοις εἶναι, *to be under (subject to) the Athenians.*

B) with the *Genitive*:

a) *under*, in space:

ὕπὸ γῆς, *under the earth*. In the sense of dependency: ὕπ' αὐλητῶν χορεύειν, *to dance under* (the guidance of) *flute-players*; hence

b) *by*, with Passives and verbs of Passive meaning: ἡ πόλις ἐάλω ὑπὸ τῶν Ἑλλήνων, *the city was taken by the Hellenes*.

πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων, *many were killed by the barbarians*.

c) *from*, *because of*:

ὕπὸ γήρως ἀσθενῆς ἦν, *he was weak from old age*.

C) with the *Accusative*:

a) *under*:

Hom. ὧς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα, *having thus spoken, he dived under the billowy sea*.

ὕπὸ τὸ ὄρος ὑπὸλίζοντο, *they spent the night under* (at the foot of) *the mountain*.

b) *of time: towards* (Lat. *sub*):

ὕπὸ νύκτα, *towards night*.

In compounds: *under*, *down under*, *gradually*, *secretly*, often untranslatable.

EXERCISE XLI.

1. Two judges sat beneath the earth (*dat.*), Minos and Rhadamanthus, who judged (*impf.*) the dead. 2. The barbarian wished to make the Greeks subject to (*prep.*) himself. 3. The soldiers were marching to the sound of (*prep.*) trumpets. 4. The Helots served an evil slavery under the Lacedaemonians. 5. Attica was laid waste by the Persians. 6. Thirty tyrants were set up in Athens by Lysander the Spartan. 7. Many of their most distinguished citizens were unjustly punished by the Athenians. 8. We weep either from sorrow or from pleasure. 9. Many of the Trojans, having been killed by him, sleep under the earth (*accus.*). 10. Having made a truce by

means of (*prep.*) a herald, they buried their dead at the foot of the mountain. 11. About the same time (*plur.*) the Thracians became subject to the king (*say*, became under the king).

XLII. THE PERSONAL AND POSSESSIVE PRONOUNS.

§ 70. The Nominative of the *Personal Pronouns* is used, only when the person is to be mentioned with special emphasis: καὶ σὺ ὄψει αὐτόν, *tu quoque eum videbis* (not merely *I*).

§ 71. The place of the *Possessive Pronoun* is frequently supplied by the article (§ 13). On the article with the Possessive Pronoun, see § 25.

§ 72. Instead of the Possessive Pronoun the Greek sometimes uses the Genitive of the corresponding Personal Pronoun. Such a Genitive, when the substantive to which it belongs has the article, usually stands either *before* the article or *after* the substantive: σοῦ ὁ υἱός or ὁ υἱός σου, *thy son*, not ὁ σοῦ υἱός.

§ 73. As the Possessive Pronoun approaches very near to a possessive Genitive (§ 42, 2), it may be qualified by a Genitive: τὰμὰ δυστήνου κακὰ, *my ills, the unfortunate one's [mea miseri mala]*.

EXERCISE XLII.

1. *I* at least do not consider this to be just. 2. *I* indeed will go away, but do *you* remain. 3. He ridiculed *me*, but praised *you*. 4. *You* indeed do these things, but *we* Athenians value our independence more highly. 5. For even if *you* hate (*indic.*) *me*, *I* should not be able ever to be ill disposed towards *you*. 6. The Thracians wore fox-skin-caps upon their (*art.*) heads and their ears. 7. Honour God first, and in the next place thy (*gen.*) parents. 8. *I* came to put a stop to (*fut. partic. fem.*) thy wrath. 9. Fathers, exhort your children to be pious, and just, and truthful, and obedient. 10. No one

will sympathize with me in my misfortunes (*acc.*), ill fated (that I am). 11. Do not *you*, (I beseech) you by the gods (πρός σε θεῶν), abandon me.

XLIII. THE REFLEXIVE PRONOUN.

§ 74. The *Reflexive Pronoun* refers either to the subject of the clause in which it occurs:

ὦ ἀγαθέ, μὴ ἀγνοεῖ σεαυτόν, *good friend, be not ignorant of thyself*;

or, in dependent clauses, it refers back to the subject of the *leading* clause:

εἰσιέναι ἐκέλευσεν, εἰ μέλλοις σὺν ἑαυτῷ ἐκπλεῖν, *he bade you enter, if you were going to sail away with him (secum).*

Obs. 1. — Instead of the Reflexive Pronoun the usual Personal Pronouns *may* also be employed:

δοκῶ μοι οὐκ ἀπαράσκευος εἶναι, *I think myself not to be unprepared.*

Obs. 2. — The simple Pronoun of the third person, οὗ, οἷ, ἑ, &c., is commonly used reflexively by the Attic writers, but in Hom. it is exactly like the English, of him, to him, him, &c. (like the Attic αὐτοῦ, αὐτῷ, αὐτόν, &c.)

λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας, *dicitur Apollo Marsyae cutem detraxisse de arte secum certanti.*

EXERCISE XLIII.

1. Respect thyself most of all. 2. Men are frequently enemies to themselves. 3. This man has learnt all (*plur.*) by (*διά*) himself. 4. The tyrant thinks that (*acc. and infin.*) the citizens are subject to him. 5. Consult what is best for yourselves. 6. He wished that (*acc. and infin.*) the whole army should have their mind (inclined) towards him. 7. Socrates used to express his own opinions (*sing.*) to (*prep.*) those who associated (*partic.*) with him. 8. Do you think yourself to be in love with philosophy? 9. When he saw (*partic.*) us, he bid (us) wait for him. 10. Boys, show yourselves obedient to your teachers.

XLIV. POSSESSIVES OF THE REFLEXIVE PRONOUNS.

§ 75. The following are used as *Possessives of the Reflexive Pronouns*:

1. The Genitives of the Reflexive Pronouns, especially in the Singular: ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ. When the substantive to which they are joined has the article, the Genitives stand between the article and the substantive:

Ζεὺς τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς, *Zeus produced Athené out of his own head.*

2. The Possessives of the Personal Pronouns, especially in the plural: ἡμέτερος, ὑμέτερος: σφέτερος is exclusively Reflexive.

3. The Possessives in connexion with the Genitives of αὐτός: ἡμέτερος αὐτῶν, &c.

§ 76. The *Reflexive Pronoun in the Plural* is also used instead of the *Reciprocal Pronoun* ἀλλήλων:

διελεγόμεθα ἡμῖν αὐτοῖς, *we conversed with one another (among ourselves).*

EXERCISE XLIV.

1. The wise among men rule themselves. 2. The general was put to death by his own soldiers. 3. For not even do you see your own soul. 4. Do not spare your art. 5. Nothing so much belongs to us (*say, is our own*) as we to ourselves. 6. He said that all men loved (*acc. and infin.*) their own (things). 7. It does not belong to our nature to know beforehand future (events). 8. The contest is for our own freedom; let us therefore show ourselves brave and zealous. 9. The citizens endeavoured to save their effects. 10. O boys, do not insult your own fathers. 11. The Athenians having buried their own (dead), and set up a trophy returned home.

XLV. THE PRONOUN ΑΥΤΟΣ.

§ 77. On αὐτός, *self*, and ὁ αὐτός, *the same*, see § 26. αὐτός in the oblique cases, like the Lat. *is, ea, id*, is used as a Personal Pronoun referring to some person or thing mentioned before: ἐδέοντο αὐτοῦ παραμείναι, *they wanted him to remain*. But when one oblique case of αὐτός stands first in the clause, it has the emphatic tense of *ipse*.

The Genitive αὐτοῦ, ἧς, ὧν, like the Lat. *ejus, eorum*, is the Engl. *his, her, their*, when it does not refer to the subject. Its position is that pointed out in § 72: ὁ υἱὸς αὐτοῦ or αὐτοῦ ὁ υἱός, *filius ejus*.

EXERCISE XLV.

1. Truth speaks to men with freedom of speech, and on this account they are disgusted with it. 2. Flee base pleasure, for of itself it begets sorrow. 3. It is the part of a bad man to praise and blame the same (person). 4. All men are good in the same way. 5. The saying and the doing is not the same. 6. What is the greatest enemy (*superl. adj.*) to men? They themselves to themselves. 7. Miltiades was chosen general with nine others (*say, himself the tenth*). 8. The Athenians made war upon the Naxians who had revolted (*aor. partic.*) from them. 9. I see his deeds, but I did not hear his words. 10. In this summer the Athenians made war against the Boeotians, and ravaged their country. 11. Each (man) is the best judge of himself (*say, himself of himself*).

XLVI. THE DEMONSTRATIVE PRONOUNS.

§ 78. Of the *Demonstrative Pronouns*, ὃς, means 'this man by my side'; οὗτος, 'this man present before us' (for instance, defendant in court); ἐκεῖνος, 'that man yonder,' 'that other person,' like the Latin *ille*.

So ἐκεῖ means 'in the other world,' ἐκεῖνοι, 'the enemy there'. But while οὗτος is generally used to express what has been mentioned, both ὅδε and ἐκεῖνος are used for what follows (like the Latin *illud*). — On the article with these Pronouns, see § 26.

EXERCISE XLVI.

1. These (men) always used to help one another. 2. This winter the allies sent ambassadors to Sparta to consult (*partic.*) about these things. 3. These things, being such, seemed strange. 4. Nothing was done, as that man was not present (*gen. absol.*). 5. He gave the skin to Aeëtes, and he* nailed it up. 6. I fear this more than death itself. 7. The ambassadors having said this, Pericles answered as follows (*say*, these things). 8. That man, being of such an age, spoke these things.

* ἐκεῖνος, *that other man*, i. e. Aeëtes, different from preceding subject.

XLVII. THE INTERROGATIVE PRONOUNS.

§ 79. The *Interrogative Pronouns*, τίς, πότερος (*uter*), ποῖος (*qualis*), &c., are used exclusively in direct questions. In indirect ones the compound Relatives ὅστις, ὁπότερος, ὁποῖος, &c., are employed. The former, however, are often used in indirect questions, though the latter never in a direct one:

τίς εἶ; *who are you?*

εἰπέ μοι, ὅστις εἶ or τίς εἶ, *tell me who you are.*

EXERCISE XLVII.

1. What country (is) this, and who inhabit it? 2. Of what father and mother is Eros (the child)? 3. You there (οὗτος), what are you doing? 4. I don't know what to do (*subjunctive*). 5. Who has (*say*: to whom are there) richer friends, than the king of the Persians? 6. I wonder what in the world (τί ποτε) this (*plur.*) is. 7. What sort of (ποῖον) possession is so

useful as a (*art.*) good friend? 8. What sort of thing do you suppose piety to be? 9. Which (*πότερος*) do you judge (to be) the work (*plur*) of chance, and which of judgment. 10. Answer bravely which of the two is your opinion (*say*, seems to you). 11. We know both how many (*neut.*) there are, and of what sort. 12. They are at a loss which way (of the two) to turn. 13. Which of the two ways am I to turn? The right after you have crossed (*partic. dat.*) the river.

XLVIII. THE ACTIVE VOICE.

§ 80. The Active voice not unfrequently has an intransitive as well as a transitive meaning. Thus ἐλάυνειν means *to drive* and *to ride*; ἔχειν, *to have*, *hold*, and *to be in a condition* (καλῶς ἔχει, *bene se habet*); πράττειν, *to do*, and *to fare*, *to be* (εὖ πράττω, *I am faring or doing well*); ὀτλοῦν, *to make* and *to become* manifest.

§ 81. Simple verbs which are transitive often become intransitive when compounded: βάλλειν, *to throw* — μεταβάλλειν, *to change*; ἐσβάλλειν and ἐμβάλλειν, *to fall into*, *issue* (of rivers); διδόναι, *to give* — ἐνδιδόναι, *to give in*, *surrender*; ἐπιδιδόναι, *to improve*; κόπτειν, *to cut* — προκόπτειν, *proficere*, *make progress*; φέρειν, *to bear* — διαφέρειν, *differre*, *to differ* or *be distinguished*.

§ 82. The Active often denotes an action which the subject accomplishes not *immediately* but *mediately*, that is, *causes* or *allows* to be done by others:

ὁ Κῦρος κατέκαυσε τὰ βασίλεια, *Cyrus had the royal castle burnt down*.

This is called the *Causative* use of the Active.

EXERCISE XLVIII.

1. I do not know how affairs (*art.*) in Asia are situated. 2. The Lacedaemonians were unacquainted (*use* ἔχω) with music. 3. I see the wicked faring better than the good. 4. At

that time the affairs of the Athenians were no longer doing well. 5. He commanded these to drive their chariots against them. 6. The horsemen rode against the horses of the enemy. 7. The Athenians having deserted the fields (*gen. abs.*), the Lacedaemonians made an irruption into Attica. 8. By doing this we shall not much change. 9. You well know how the educated (*partic.*) differ from the uneducated. 10. These things have improved much by attention. 11. The city did not surrender to them. 12. I will not give in to you in this (*acc.*). 13. The river Marsyas flows through the city, and falls into the Maeander. 14. On account of the storm, the general had the ships lightened.

XLIX. THE MIDDLE VOICE.

§ 83. The primary meaning of the Middle Voice is *reflexive*, i. e. the action of the verb in the Middle refers back to the subject from which it issues.

The Middle, in the first place, may be either *transitive* or *intransitive*; it is transitive when it can have an object in the Accusative:

πράττομαι χρήματα, *I gain (get in) for myself money;*

it is intransitive when it is incapable of having such an object:

ἀπέχομαι, *I restrain myself, abstain from.*

The Middle, further, varies much in its mode of referring back to the subject. We distinguish:

1. The *Direct* Middle,

in which the subject is at the same time the *direct object* of the verb: λούομαι, *I wash myself*; τρέπομαι, *I turn myself*; ἐπιδείκνυμαι, *I show myself*; ἵσταμαι, *I place myself*; καλύπτομαι, *I hide myself*. This kind of Middle is the rarest. The Active with the reflexive pronoun in the Accusative is more generally used to express direct Reflexion.

Obs. — Through the direct Middle several middle verbs have

become intransitive or passive: παύω, *I cause to stop*; παύομαι, *I stop myself, cease*: φαίνω, *I shew*; φαίνομαι, *I shew myself, appear*: ἔημι, *I send*; ἔεμαι, *I send myself, hurry forwards*.

EXERCISE XLIX.

1. Let no one fear death (which is) a release from troubles. 2. The Hellenes formerly turned themselves to piracy. 3. You will gain (by) abstaining from anger. 4. Alexander eagerly desired to wash himself in the Cydnus. 5. We will not conceal from ourselves the truth as to (*prep.*) these things. 6. Having equipped themselves for war, they marched against the Thracians. 7. The women set out for the city, having dressed themselves as becomingly as possible. 8. Whither should I betake myself, my child? whither flee for refuge? 9. Heracles put round (himself) the skin of the Nemean lion. 10. Endeavour to be good, rather than to appear (so). 11. Ceasing from words, let us turn ourselves to deeds. 12. By building towers we shall better guard ourselves against the enemy.

L. THE MIDDLE VOICE (continued).

II. THE INDIRECT MIDDLE.

§ 84. The Indirect or Dative-Like Middle, is the name given to the Middle Voice, when the action takes place *for*, or in the *interest of*, or *at the instigation of*, the subject, so that in other languages the Dative may generally be used to denote the reflexive influence: πορίζω, *I provide*; πορίζομαι, *I provide for myself*, e. g. χρήματα, *money*.

ἀγομαι γυναῖκα, *I take a wife to myself*.

μισθοῦμαι στρατιώτας, *I hire soldiers for myself* (but μισθοῦν, *hire out*, μισθοῦν ἑαυτόν, *to hire one's self out*).

μεταπέμπομαί τινα, *I send for some one*.

ποιῶμαι δακτύλιον, *I get a ring made* (ποιῶ would refer to the actual maker).

Hence the Athenian says: ὁ νομοθέτης τίθησι νόμους, *the lawgiver gives laws*, but ὁ δῆμος τίθεται νόμους, *the people gives laws to itself*.

EXERCISE L.

1. What sort of friend shall we attempt to make to ourselves? 2. Thou wilt lay up no better treasure for thy children than modesty. 3. The Athenians established (for themselves) the Piræus as an emporium in the middle (*neut.*) of Greece. 4. Cyrus, having freed the Persians, enslaved (to himself) their (*art.*) masters (the) Medes. 5. The people itself voted for the government of the four hundred. 6. The Thebans are providing themselves with money and soldiers for the war. 7. Having hired vessels, they sailed to the island. 8. Cyaxares takes them (to himself) as allies. 9. After this he took to himself the king's daughter (in marriage). 10. By paying attention to these things they carried off (for themselves) the rewards of victory. 11. The citizens made this law (to themselves) about the (crime of) teachery. 12. I think the gods made these laws for men.

LI. THE MIDDLE VOICE (continued).

III. THE SUBJECTIVE MIDDLE.

§ 85. The *Subjective* or ethical Middle, denotes that an action originates with the subject not only externally, but also internally, *i. e.* from its means, power, or disposition: παρέχειν, *to furnish*; παρέχεσθαι, *to furnish from one's own means*; ποιεῖν εἰρήνην, *to make peace*; ποιεῖσθαι εἰρήνην, *to procure peace to be made*; λαμβάνειν τι, *to take something*; λαμβάνεσθαι τινος, *to lay hold of something*; σκοπεῖν, *to look at*; σκοπεῖσθαι, *to reflect*.

Obs. — This subjective Middle is formed also from intransitive verbs; it then expresses a state more intensively than the active: πολιτεύειν, *to be a citizen*; πολιτεύεσθαι, *to act as a citizen*; βουλευεῖν, *to give advice*, βουλεύεσθαι, *to deliberate with one's self*.

EXERCISE LI.

1. Let us deliberate concerning the common affairs of Greece. 2. After this battle the Lacedaemonians and Thebans procured peace to be made. 3. Let us (strive to) make our (*art.*) allies zealous. 4. The citizens are afraid, lest the enemy should attack the city (*dat.*). 5. Receive favourably advice from a wise man. 6. The general put away the crown. 7. Themistocles gave advice respecting the safety of the citizens. 8. Deliberate well before acting (*say*, before the work). 9. All wish to taste freedom. 10. Cyrus subdued the whole of Asia. 11. Agesilauts, having routed the enemy, set up a trophy. 12. When Alexander took the city of the Thebans, he sold all the free (inhabitants). 13. They seized hold of the slaves as they were running away (*partic.*).

LII. THE MIDDLE VOICE (continued).

IV. THE CAUSATIVE MIDDLE.

§ 86. As the Causative Active (§ 82) expresses an action only *occasioned* by the subject, so the Middle is often used to denote that the subject *has* an action *done for* or *on* itself: ὁ πατήρ διδάσκεται τὸν υἱόν, *the father has his son instructed*; παρατίθεμαι δεῖπνον, *I have a meal placed before me*; δικάζομαι, *I have judgment pronounced for me*; ἀποτέμνομαι τὰς χεῖρας, *I have my hands cut off*.

EXERCISE LII.

1. I had you taught these things, while you were (*partic.*) still a child. 2. The general had every thing prepared as (if) for a sea-fight. 3. Trusting in their command of (*prep.*) the sea they are having their property deposited on the islands. 4. Having caused an image of stone to be made, he set it up. 5. Xenophon had his two sons, Gryllus and Diodorus, educated at Sparta. 6. Pausanias had a Persian table set before him. 7. Alexander had Tyre razed to the ground. 8. The king had some work assigned to each of the cities. 9. Cyaxares has Cyrus instructed in the laws of the Persians. 10. The statesman is having his party (*say*, those around him) educated. 11. Cleon has judgment pronounced against the generals. 12. I will have the suit adjudged against him.

LIII. THE MIDDLE VOICE (continued).

§ 87. As examples the following more important verbs may be adduced, whose meaning in the Middle essentially differs in various ways from that of the Active: *ἄρχω*, *I am first*, *ἄρχομαι*, *I begin*; *ὁ ῥήτωρ γράφει νόμον*, *The orator proposes (writes down) a law*, *ὁ κατήγορος γράφεται τὸν ἀδικήσαντα*, *the accuser prosecutes (has the name written down) the wrong doer*; *τιμωρῶ τινι*, *I help one*, *τιμωροῦμαι τινα*, *I avenge myself on one*; *αἰρῶ*, *I take*, *αἰροῦμαι*, *I choose*; *δανείζω*, *I put out to interest*, *δανείζομαι*, *I borrow at interest*; *πείθω*, *I persuade*, *πείθομαι*, *I allow myself to be persuaded*, *I obey*.

Obs.—The *deponents* are distributed among the different kinds of Middle verbs, and differ from the verbs mentioned only by having no active form. Thus the deponent *ὑπισχνούμαι*, *I pledge myself*, is a direct Middle; but *δέχομαι*, *I receive*, *πτάομαι*, *I acquire*, are indirect; *ἀγωνίζομαι*, *I contend*, *οἶμαι*, *I think*, are subjective; *ἀναβιώσασθαι*, *to revive*, is causative.

EXERCISE LIII.

1. At this time the Athenians began to pay great attention to their navy. 2. Having discovered this, I will quickly avenge myself on my enemies. 3. The orator proposed a law about bribery. 4. The Athenians prosecuted Socrates for impiety (*gen.*). 5. The Athenians chose Themistocles general in the Persian war. 6. I will obey God rather than men. 7. The obeying one's (*art.*) parents is a very good and noble law. 8. These barbarians neither put out their money to interest, nor know (how) to borrow at interest. 9. After the victory over the Persians his enemies prosecuted Themistocles for peculation. 10. Shun blame rather than danger. 11. By beauty of soul we obtain faithful friends. 12. Let us cease from enmity against our neighbours. 13. The general having rested will proceed (on his journey). 14. No one wishes to obtain poor men as friends. 15. These men, having contended bravely, tasted freedom. 16. Leonidas and the three hundred with him nobly defended themselves against the enemy.

LIV. THE PASSIVE VOICE.

§ 88. The Passive Voice is used more freely in Greek than in Latin, viz.:

1. While in Latin only Active Verbs, which govern the Accusative take a Passive, in Greek Active Verbs, which govern other cases besides the Accusative, take a Passive:

καταφρονῶ τινος, *I despise one*; καταφρονεῖται τις ὑπ' ἐμοῦ.

πιστεύουσι τῷ βασιλεῖ, *they trust the king*; ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν.

ἐπιβουλεύει τῷ πολέμῳ, *he plots against the enemy*; ὁ πολέμιος ἐπιβουλεύεται ὑπ' αὐτοῦ, *a plot is made against the enemy by him*.

2. Neuters of Passive participles may be formed even from intransitive verbs: τὰ στρατευόμενα, *the warlike measures*; τὰ σοὶ πεπολιτευμένα, *your political course, your policy*.

3. The exclusively Passive forms even of Deponents are sometimes used in a Passive sense: βιάζομαι, *I force*, ἐβιάσθην, *I was forced*; in like manner a Passive may be formed from a Middle: αἶρέω, *I take*, αἶρομαι, *Pass. I am chosen*; μετεπέμφθη, *he was sent for*, μεταπέμπομαι, *I send for*.

EXERCISE LIV.

1. Men are plotted against by one another for the sake of gold and honours and pleasures. 2. The Persians were hated and despised by the Greeks. 3. All mortals are pleased at being honoured. 4. Soldiers, these deeds in behalf of your country shall not be passed over in silence. 5. The citizens are taking the field not from compulsion (*say, being forced*) but willingly. 6. In war both money and lives are put to the hazard. 7. These men, I well know, will not approve your policy. 8. The warlike measures of the leaders are not trusted by the soldiers. 9. Cyrus, being sent for

by his father came as quickly as he could. 10. Those who are opposed (*partic.*) to the good, deserve (*say, are worthy*) to be punished.

LV. THE PRESENT AND IMPERFECT TENSES.

§ 89. The *Present Indicative* denotes, as in English and Latin, an action going on or in progress *at the present time*:

ἱκετεύομέν σε πάντες, *we all implore thee.*

Hence by the Present are expressed general assertions, valid for all times, and therefore also for the Present:

ἔστι Θεός, *there is a God.*

§ 90. By a lively apprehension a past action may be represented as present, hence the use, very frequent in Greek, of the *Historical Present*, which frequently alternates with past tenses:

ἐπεὶ ἤγειτο Ἀρχίδαμος καὶ ἐπορεύετο ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο τοὺς περὶ τὸν Ἀρχίδαμον, ἀλλ' ἐγκλίνουσιν, *as Archidamus took the lead and marched against the enemy, the latter did not wait for the troops of Archidamus, but retreat.*

§ 91. The *Imperfect Indicative* is the Preterite of an action in progress, like the Latin Imperfect. The Greeks therefore use the Imperfect where they wish to *describe* past states or past actions in their progress, in their continuance along with others, or in their frequent, continued repetition:

τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, *the barbarians met the peltasts, and then were fighting.*

οὔποτε μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίων, *the barbarians used never to encamp less than sixty stadia from the Hellenes.*

Obs. 1.—The Imperfect frequently expresses a merely attempted but not accomplished action:

πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι, οἱ δὲ αὐτὸν ἔβαλλον, ὕστερον δὲ ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν, *first Clearchus tried to force his soldiers to go, but they shot at him; afterwards, however, as he perceived he would not be able to force them, he summoned a meeting.*

Obs. 2.—The Imperfects of the verbs which denote *should* and *must* are used, just as in Latin, to denote what *should* be done, in opposition to what was done:

ἔδει τοὺς λέγοντας μήτε πρὸς ἐχθρὰν ποιῆσθαι τὸν λόγον μήτε πρὸς χάριν, *the speakers ought to have made their speeches neither from hatred nor from favour* (Lat. *oportebat*).

So χρῆν, *it ought*; εἰκός ᾔν, *it would be fair*.

§ 92. The *Subjunctive, Optative, Imperative, Infinitive and Participle Present* simply express an action in progress, whether it lie in the present, past, or future.

[NOTE. The examples in this and the following Exercises upon the Tenses are confined to the Indicative Mood, as the usage of the Optative and Subjunctive is explained afterwards.]

EXERCISE LV.

1. Alexander having crossed the Tanais, conquers the enemy in a great cavalry-engagement. 2. The king of the Molossians does not surrender Themistocles to the Lacedaemonians and Athenians, but sends him away. 3. Themistocles, having suffered many things, afterwards arrives at Ephesus. 4. Hera was honoured in an especial manner in the island (of) Samos. 5. The Amphictyons used to deliberate about the common affairs of Greece. 6. Socrates, when the Thirty (tyrants) enjoined upon him (*du.*) something contrary to the laws, did

not obey them. 7. We have been betrayed (by those) from (ὅπό) whom we ought least to have suffered this (treatment). 8. The king ought immediately to have attacked the city.

LVI. THE AORIST TENSES.

§ 93. The *Aorist Indicative* is the Preterite of a Momentary action, and therefore denotes the actual beginning of an action in the past, similar to the Historical Perfect of the Latins.

The Greeks employ the Aorist Indicative when they wish to narrate past facts, to state past actions simply as having happened, or to represent them as individual facts without reference to other actions:

μετὰ τὴν ἐν Κορωνείᾳ μάχην οἱ Ἀθηναῖοι ἐξέλιπον
τὴν Βοιωτίαν πᾶσαν, *after the battle at Coronea
the Athenians left all Boeotia.*

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν,
*Apollo invented the arts of archery, medicine,
and prophecy.*

§ 94. As the Aorist Indicative simply expresses an action as having taken place in the past, it answers to all the different Preterites in other languages, especially often in subordinate sentences to the Latin and English *pluperfect*:

Δαρεῖος Κῦρον μεταπέμπεται (§ 90) ἀπὸ τῆς ἀρχῆς
ἧς αὐτὸν σατράπην ἐποίησεν, *Darius has Cyrus
sent for from the province, over which he had
made him satrap (fecerat).*

Thus the Aorist is used with the Conjunctions of time, ἐπεὶ, ὥς, ὅτε, *as, when*, like the Latin Perfect with *postquam, ubi, ut*:

ὥς ὁ Κῦρος ἤσθετο κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον
ὥσπερ ἐνθουσιῶν, *when Cyrus perceived (ut audivit)
a cry, he sprang upon his horse like one inspired.*

Obs. 1.—The Aorist Indicative is used in *statements of experience* implying that a thing once *happened*, but admitting an application to all times: καὶ βραδὺς εὐβουλος εἶλεν ταχὺν ἄνδρα διώκων, *even a slow man, when well advised, overtook (overtakes) by pursuit a quick man.* In English we employ the Present in such general assertions, and often add such adverbs as *usually, commonly, always, &c.*: τὰς τῶν φάβλων συνουσίας ὀλίγοις χρόνοις διέλυσεν, *a short time usually dissolves the associations of the bad.* This Aorist is called the *gnomic Aorist*, because it is often used in *gnomes, proverbs, or maxims.*

Obs. 2.—In expressing what *usually happens*, the Aorist sometimes has ἄν in order to express the case as one *that may have occurred*, and therefore *may occur oftener*: ἔλεξεν ἄν, *he may have said.* In the same way the Imperfect is used, but referring to an action in progress: ἀναλαμβάνων αὐτῶν τὰ ποιήματα διτρώτων ἄν, τί λέγοιεν, *taking up their poems I would ask what they meant.*

§ 95. The *Aorist Subjunctive, Optative, Imperative, and Infinitive* denote a *Momentary action simply*, whether of the present, past, or future: but the *Aorist Participle* regularly expresses something which *took place earlier or before* the act of the principal verb:

Κροῖσος Ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει,
Croesus, after crossing the Halys, will overthrow a great empire.

EXERCISE LVI.

1. The general intercepted the ships as they were trying to sail away. 2. Gelon, having conquered the Carthaginians at Himera, made the whole of Sicily subject to (ὑπὲρ) himself. 3. Hipparchus the son of Peisistratus first brought the poems of Homer to Athens. 4. Socrates did not permit the people to decree anything contrary to the laws. 5. Apollo is said to have flayed Marsyas at Celaenae. 6. When the Lacedaemonians wished to raze the city of the Athenians, they asked the god and he answered (that they were) not to move the common hearth of Greece. 7. The Athenians lost in

Sicily two hundred and forty triremes. 8. When Zeus wished to get rid of the brazen race, he deluged the greater part of Greece with terrible rain. 9. As soon as ever the horses smelt the camels, they turned back. 10. He made away with (*say*, caused to disappear) all the money which the allies had furnished for the war in Sicily. 11. Kindness begets (*aor.*) kindness, but strife (begets) strife. 12. Wine discovers the mind of a man. 13. Often a soft word soothes even a foolish man. 14. Strength with prudence profits (a man), but without this it rather injures those who possess (it). 15. Xerxes if he had subjugated Athens, might easily, as it seems to me, have ruled over the other Greeks. 16. When the barbarians had gone away from their (αὐτοῖς) country, the Athenians immediately conveyed home (ἐπ' οἴκου) their women and children.

LVII. THE FUTURE TENSES.

§ 96. The Future expresses the futurity both of an action in progress and of a Momentary action: ἄρξω, *I shall become ruler, and I shall rule.*

Obs. — The Future Indicative in relative clauses, and in clauses with ὥπως, *that*, is worthy of notice, for there the Future denotes what *may* or *should* happen: οὐκ ἔχομεν ὅτου σῖτον ἀνησόμεθα, *we have nothing with which we can buy food (non habemus, quo cibum emamus).* δεῖ ἅπαντα ἄνδρα τοῦτο παρασκευάζεσθαι, ὥπως ὡς σοφώτατος ἔσται, *every man should take care to be (that he shall be) as wise as possible.*

The Participle is similarly used: ἡ χώρα πολλή καὶ ἀγαθὴ ἦν καὶ ἐνήσαν οἱ ἐργασόμενοι, *the land was large and good and there were people to (who could) cultivate it.* τίς ἔσται ὁ ἡγησόμενος; *who will be there to (who can) guide us?*

§ 97. The verb μέλλω is used with the Present, Future, or, though more rarely, the Aorist Infinitive, to express an *immediately approaching* or at least intended action:

μέλλω ὑμᾶς ἄγειν εἰς Ἀσίαν, *I am going to lead you to Asia (in Asiam vos ducturus sum).*

This is called the *Periphrastic Future*.

Obs. 1.—μέλλω may also be used in other tenses than the Present with an Infinitive, like *esse* in Lat., with the Part. Fut.: πλῆθειον ἤδη ἦν ὁ σταθμὸς ἐνθα ἐμελλον καταλῦσαι, *jam prope aderat statio ubi deversuri erant, where they wished to rest.*

Obs. 2.—πῶς or τί οὐ μέλλω, is elliptical in the sense of *Why should I not?*

EXERCISE LVII.

1. Good men will adorn their country. 2. Hope will often deceive you. 3. The judge has sworn to decide (*fut. inf.*) according to the laws. 4. You must obey (*fut.*) God rather than men. 5. Anacharsis, the Scythian, arrived in Greece for the purpose of associating (*fut. part.*) with the best of the Greeks, and seeing (*fut. part.*) their manners and form of government, and the fairest (sights) of Greece. 6. I am come not to examine (*fut. part.*) into trifles, nor to contend (*fut. part.*) about names. 7. There will be no one to lead (*fut. part.*) us. 8. This (*plur.*) being so, we will deliberate, how to instruct them in the best (things). 9. We must look (*verbal adj.*) how we may journey (*fut. indic.*) most safely, and how we may obtain necessities. 10. Happy (he) who shall meet with a noble friend. 11. I consider that selfcontrol is a good thing for a man who intends (*partic. of μέλλω*) to perform some noble (action). 12. Towards evening they arrived under (the walls of) the city, which they purposed to besiege. 13. Croesus, (when) about to take the field against Cyrus, sent messengers to Sparta to crave (*partic.*) an alliance. 14. Shall we not thus be far more skilled-in-preparing the necessities for war? To be sure we shall (*say, How should we not?*).

LVIII. THE PERFECT TENSES.

§ 98. The *Perfect Indicative* is the *Present* of a completed action, *i. e.* by the Perfect the Greeks

denote an action completed *for* and *with reference to the Present*:

εὑρηκα, *I have found, I have it.*

ἡ πόλις ἔκτισται παρὰ τῶν Κορινθίων, *the city has been founded by a colony from the Corinthians* (of a still existing city).

τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται ἀλλὰ δεδάνεικεν, *Fortune has not given, but lent* (at interest), *their money to the rich.*

Obs.—Several Perfects have entirely a Present meaning, inasmuch as they present in a completed state the action of which the gradual accomplishment is expressed by the Present: μιμνήσχομαι, *I remind myself*, μέμνημαι, *I bear in mind, remember* (*memini*); καλέομαι, *I am named*, κέκλημαι, *my name is*; πεῖθομαι, *I follow*, πέποιθα, *I confide in*; ὀλλυμι, *I am perishing*, ὄλωλα, *I am lost*; κτάομαι, *I acquire*, κέκτημαι, *I possess*; ἵσταμαι, *I place myself*, ἕστηκα, *I stand*; βαίνω, *I go*, βέβηκα, *I am gone.*

§ 99. The *Pluperfect* is the *Preterite* of a completed action, *i. e.* by the Pluperfect the Greeks express an action completed for and with reference to a past time:

ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο τοῖς ἀμαρτάνουσι ζημία θάνατος, *in Draco's laws death had been appointed for all criminals as the only punishment*—says an Athenian after the laws were abolished. (As long as they were in force: ὥρισται.)

On the Aorist in the sense of the Latin Pluperfect, § 94.

§ 100. The *Future Perfect* is the *Future* of a completed action, *i. e.* it denotes an action which will be completed in the future. It is only in the Middle that the Greeks have a special form for this Future, which has generally a Passive meaning. In the

Active the circumlocution by means of the Perfect Participle and the Future of εἶναι must be used:

ἂν ταῦτ' εἰδῶμεν, τὰ δέοντα ἐσόμεθα ἐγνωνότες, *when we know this, we shall (thence) have got to know our duty.*

Hom. ἐμὸν δὲ λελέβετο ἄλγεα λυγρὰ, *but I shall have gloomy woes left me.*

Obs.—The *Future Perfect* of the Perfects mentioned in § 98, Obs., serves as a common Future: μεμνήσομαι, *meminero*, &c.

§ 101. *The Perfect of all the Moods, of the Infinitive, and of the Participle* expresses a completed action generally, and may refer to any of the three Orders of time:

οὐ βουλευέσθαι ὧρα ἀλλὰ βεβουλευῆσθαι, *now is not the time to consult, but to have consulted (to be resolved).*

Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, προῆγεν ἐκ τῶν Σάρδεων, *when Xerxes learnt that the Hellespont had been bridged over (and was still provided with a bridge, ὅτι ἔζευκτο), he marched forward from Sardis.*

ταῦτα μὲν οὖν προειρήθω, *thus much be said beforehand (now to something else).*

EXERCISE LVIII.

1. This poet has written a beautiful encomium on old age (*gen.*). 2. They say that Rhadamanthus, for ye have heard his name, judges in Hades. 3. The Medes also hold in honour (*pf.*) all the sacred (rites) of the Persians. 4. The gods have carefully provided (all the things) that men want. 5. Theognis, the poet, has made a discourse about nothing else than (the) virtue and vice of men. 6. Euripides is buried (*pf.*) in Macedonia. 7. Tantalus, so they say, stands ever thirsting in the lake of Hades. 8. The city of the Syracusans had been adorned with very large harbours, and a very high wall had been built

round it. 9. All had been armed with the same arms as Cyrus. 10. Confiding in the counsel and judgment of Themistocles the Athenians had forsaken the city and had fled to their ships. 11. All the Ionian cities, except Miletus, had revolted to Cyrus. 12. No friend will be left to us. 13. In war both money and lives will have to be put to the hazard. 14. It will always be enjoined upon the elder to rule the younger.

LIX. THE MOODS IN SIMPLE SENTENCES.

The Indicative.

§ 102. The Indicative is employed simply to state a fact positively or negatively, or simply to ask a question:

Poet. τῆς ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔσθην, *the gods placed sweat before virtue.*

The Subjunctive.

§ 103. The Subjunctive expresses *a pending event*, or a matter to be proved by experience: hence in every combination it has a strictly *future* signification and has no place (properly) in past narratives. Hence it is used in the following cases:

1. as *a challenge* (hortative) in the first person: ἴωμεν, *let us go* [*eamus*]; φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνῶ, *well, come! let me read you the testimonies* [*recitem*].

2. with the negative μή in *prohibitions* and in negative admonitions: μὴ τοῦτο ποιήσης, *ne hoc feceris, take care not to do this.*

3. In *hesitating questions* (deliberative), where it is asked what *should* be done: τί φῶ; *what am I to say?* δέξεσθε ἡμᾶς ἢ ἀπίωμεν; *will you receive us, or are we to depart?*

4. with μή in sentences expressing *fear* or *anxiety*: μὴ ἀγροκότερον ἢ τὸ ἀληθὲς εἰπεῖν, *I fear it will be rather rude to say the truth.*

If the fear is to be negatively expressed, μή οὐ is used:

Hom. μή νύ τοι οὐ χράϊσμη σκῆπτρον καὶ στέμμα θεοῖο, *lest the staff and wreath of the god should not help thee*, i. e. it will certainly be of little help to thee [Lat. *vereor ne non* or *ut te juvet*].

EXERCISE LIX.

1. Let us all aim at what is honourable. 2. Advise not what is most agreeable, but what is best for the citizens. 3. Do not let us imitate those (very faults) which we blame. 4. Let us flee from pleasure which afterwards brings (*partic.*) pain. 5. Let us consider whether it is likely to be so or not. 6. Let us not flee, O companions, but let us die nobly for our country. 7. When you see (*partic.*) strangers (who are) poor, do not run past (them). 8. Which way am I to turn? 9. Whither then, my friends, shall we flee for refuge? 10. Whither going, shall I find an exemption from evils? 11. This will (assuredly) not be the case. 12. This man is not a living (διδρῶς) mortal, nor will he become so. 13. This saying has (surely) nothing sound nor true (in it).

LX. THE MOODS IN SIMPLE SENTENCES.

The Optative.

§ 104. 1. The Optative alone (without the particle ἄν) is used to express a *wish* that something *may* take place:

Poet. ὦ παῖ, γένοιτο πατρός εὐτυχέστερος, *O boy! may you be happier than your father.*

The particles used (like Lat. *utinam*) to introduce a wish are: εἰ, εἴθε, εἰ γάρ, ὥς.

Obs.—If it is to be intimated that a wish is *not to be realised*, it is referred to the past, and expressed by the *Imperfect* or *Aorist Indicative*: εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἰ, *I wish your power were in proportion to your zeal.* εἴθε σὺ τότε συνεγενόμην, *would that I then had met you.* The

same kind of wish is expressed by the Aorist ὤφελον (properly "I owed") and the Infinitive: ὀλέσθαι ὤφελον τῇδ' ἡμέρᾳ, *would that I had perished on that day.*

2. The Optative with the particle ἄν (Hom. κέ or κέν) expresses *possibility*:

τοῦτο γένοιτ' ἄν, *that (could) might be.*

τί γὰρ γένοιτ' ἄν ἕλκος μείζον ἢ φίλος κακός; *what greater evil could there be than a bad friend?*

ποῦ δῆτ' ἄν εἶεν οἱ ξένοι; *why! where can the strangers be?*

Obs.—Hence the Optative with ἄν is used in modestly expressed assertions: οὐκ ἄν λέγοιμι, *I would not say [non dixerim].* ὥρα ἄν συσκευάζεσθαι εἶη, *it is perhaps time to break up.* οὐκ ἄν δύναιο μὴ καμῶν εὐδαιμονεῖν, *you could not without taking trouble be happy.*

EXERCISE LX.

1. May the young men shun a wicked disposition, and base gain. 2. May the gods give thee good fortune. 3. May I be happy, and dear to the immortal gods. 4. Would that all children loved their parents! 5. Would that Hector had slain me! 6. Would that the race of traitors were destroyed! 7. Would that, O best (of men), you had been our (*dat.*) friend! 8. Would that Cyrus were living! 9. Would that, O basest (of men), you had never made your appearance among mortals! 10. Who would be satisfied with a state (*say*, whom would a state please) without laws? 11. No one could make evil good. 12. For what good (exploit) could be accomplished in war by (men) who did not obey? 13. How could a man please the deity more, than by obeying him (*say*, if he were to obey him) as far as possible? 14. A son (by) honouring his father would make (him) happy. 15. An angry man would not (be likely to) understand (a matter) well.

LXI. THE MOODS IN SIMPLE SENTENCES.

The Imperative.

§ 105. The Imperative is the mood of command and, with negatives, of prohibition.

A prohibition in the second person can be expressed *only* in two ways, viz. *either* with μή and the *Present Imperative*, μή πρᾶττε, of a *continued* action, or with μή and the *Aorist Subjunctive*, μή πράξεις, of a *Momentary* action, *do not do*:

ταῦτά μοι πρᾶξον, τέκνον, καὶ μή βράδυνε μηδ' ἐπι-
μνησθῆς ἔτι Τροίας, *do me this, child, and delay*
not nor think further of Troy.

Obs.—In the third person also μή with the *Aorist Imperative* is admissible: μηδεὶς ὑμῶν προσδοκῆσάτω ἄλλως, *let none of you expect otherwise.*

EXERCISE LXI.

1. Wish to hold your parents in honour before every thing.
2. Emulate the good man and the prudent. 3. Reason before acting (*subst.*).
4. Fear the gods, honour your parents, reverence your friends, obey the laws. 5. Do not tell (me) what (τίς) you were formerly, but what you are now. 6. Do not merely praise the good, but imitate them. 7. Do not spread (*aor. subj.*) a vain report through every city. 8. Let no one speak evil of any one. 9. Let not thy tongue outrun thy discretion. 10. Let not base gain conquer thee. 11. Let no one attempt to be judge between two friends (*gen.*).
12. Let no one deliberate in anger. 13. The law does not say, Do not steal this, but, Do not steal (at all).

LXII. THE MOODS IN COMPOUND SENTENCES.

Preliminary Remarks.

§ 106. 1. Two simple sentences may be combined in two ways, viz. either

a) so, that the one may be quite independent of the other — this combination is called *Co-ordination*;

b) so, that they mutually are referred to each other and express a complete thought only in their

combination — this combination is called *Subordination*.

2. Of two *Co-ordinate* sentences each is a principal sentence, and in every respect independent of the other:

κοινή ἡ τύχη καὶ τὸ μέλλον ἀόρατον, *fortune is common, and the future invisible.*

τοῦτο ἐγὼ οὐτ' εἶρηκα, οὔτε λέγοιμι ἄν, *I have neither said that, nor could I say it.*

3. By *Subordination* two sentences are combined in such a way that one expresses the principal idea, the other a secondary one. The former is called the *Leading* sentence, the latter the secondary, dependent or *Subordinate*. One leading sentence often has several subordinate ones dependent on it. The moods of subordinate sentences are in many ways determined by the leading sentence:

Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβουλεύει αὐτῷ, *Tissaphernes brings a calumny against Cyrus before his brother, (saying) that he was plotting against him.*

4. The *Correlative* connexion of sentences is a special kind of subordination. Of two correlative sentences, one always refers to the other. The one is called the *Protasis*, and the other the *Apodosis*. The *Protasis*, which requires to be completed by another sentence, is subordinate. The *Apodosis* is a leading sentence, which furnishes the necessary completion:

Hom. ὥς ἶδεν, ὥς μιν ἔδω χόλος, *as he saw it, wrath seized him.*

Hom. ὅποῖόν κ' εἴπησθα ἔπος τοῖόν κ' ἐπακούσαιο, *the kind of word you speak such you will hear.*

5. From the subordination of one clause to another, there arises a *Compound* sentence.

§ 107. The use of the Moods in Dependent sentences is subject to the following *general* rules:

1. The *Indicative* in Greek is very extensively used even in Dependent sentences, which are merely annexed or inserted without any mark of dependence where the Latin language indicates the dependence by the Subjunctive or Infinitive: μή μ' ἀνέρω, τίς εἰμι, *ask me not who I am* [*ne me interrogas, quis sim*].

2. The *Subjunctive* in Dependent sentences also denotes always that which *ought* to take place, and can generally be employed only when the leading sentence contains a principal tense.

Every verbal form is regarded as a Principal tense which connects the action with the *present*; hence the *Present* (except the Historical Present), the *Perfect*, and the *Future Indicative*, and all tenses of the *Subjunctive* and *Imperative*.

3. The *Optative* (without ᾶν) denotes something merely conceived or supposed (§ 104, *Obs.*), and generally can be employed only when the Principal sentence contains an *Historical tense*.

Every verbal form, however, is regarded as an Historical tense which connects the action with the past; hence the *Historical Present*, the *Aorist Indicative*, the *Imperfect* and *Pluperfect*.

A Dependent clause, moreover, frequently has the Optative when this mood occurs in the Principal sentence.

4. In *indirect speech* (*oratio obliqua*) the *Optative* (without ᾶν), but only after an *Historical tense*, is

used to denote something which is to be stated, not as the opinion of the speaker, but of another person:

οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους, *the Athenians reproached Pericles because being a general he did not lead them out against the enemy [quod non duceret]*.

εὐξάντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοιντο, *they vowed to offer thank-offerings whenever they should first come to a friendly land.*

εἴ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ ταύτην ἔφη ἰέναι, *si qua civitas contra [aliam] civitatem pugnature esset, contra hanc se dixit iturum.*

Obs.—In this case, however, the Indicative also is admissible according to No. 1, but *never* the Subjunctive even after a Principal tense, its employment being limited to the case mentioned in § 108, 2.

5. The *Potential Optative* (with ἄν) may occur in Dependent, in the same sense as in Independent, sentences (§ 104) to denote something as merely possible: λέγω, ὅτι τοῦτο οὐκ ἄν γένοιτο, *I say that this probably could not happen.*

MOODS IN DEPENDENT ASSERTIONS AND IN DEPENDENT INTERROGATIVE SENTENCES.

§ 108. Sentences containing Dependent assertions annex the substance of a speech or opinion to a Principal sentence by means of the conjunctions, ὅτι, ὥς, *that*; Dependent or indirect Interrogative sen-

tences are connected with the Principal sentence by means of εἰ, *if*; πότερον... ἤ [*utrum... an*], *whether... or* (in double questions), or Interrogative Pronouns and Adverbs.

1. The *Indicative*

is used in those sentences, which when conceived independently would have the Indicative, and thus

a) when the leading sentence has a *Principal tense* the Indicative *must* be used:

εἰπέ μοι, τίνα γνώμην ἔχεις, *tell me, what opinion you have* (direct: τίνα γνώμην ἔχεις) [Lat. *dic mihi, quam sententiam habeas*];

b) when the leading sentence has an *Historical tense* the Indicative *may* be used:

εἶπον, ἦντινα γνώμην εἶχον, *dixi, quam sententiam haberem*.

ἦκεν ἀγγέλλων τις, ὥς Ἐλάτεια κατείληπται, *some one came bringing the news that Elatea was taken* (direct: Ἐλάτεια κατείληπται).

Besides the Indicative, the Optative also is in this case admissible, § 108, 3, a.

2. The *Subjunctive*

cannot occur at all in Dependent assertions, and in Dependent Interrogative sentences *only* if, when conceived as independent, they would necessarily have the Subjunctive, and thus

a) when the leading sentence has a *Principal tense* the Subjunctive *must* remain:

βουλεύομαι, πῶς σε ἀποδρῶ, *I am planning how to escape from you* (direct: πῶς σε ἀποδρῶ) [*delibero, quo modo te effugiam*];

b) when the leading sentence has an *Historical tense* the Subjunctive *may* sometimes occur: ἐβου-

λευόμεν, πῶς σε ἀποδρῶ; but the Optative is more frequent in this case than the Subjunctive. The Subjunctive in Dependent Interrogative sentences accordingly is to be translated by *may* or *shall*.

3. The Optative (without ἄν)

may occur in such sentences:

a) *as a substitute for the Indicative, i. e.* when there is an Historical tense in the leading sentence, in case the Dependent sentence, if it had been an independent one, ought to have the Indicative:

εἶπον, ἦντινα γνώμην ἔχοιμι (direct: εἶχον) [Lat. *dixi, quam sententiam haberem*].

ἔγνωσαν ὅτι κενὸς ὁ φόβος εἶη, *they knew that the fear was groundless* (direct: ὁ φόβος κενὸς ἦν).

b) *as a substitute for the Subjunctive, i. e.* when an Historical tense occurs in the leading sentence, in case the Dependent sentence, if conceived independently, ought to have the Subjunctive:

ἐβουλεύόμεν, πῶς σε ἀποδράϊην (direct: πῶς σε ἀποδρῶ) [Lat. *deliberabam, quo modo te effugerem*], *I was reflecting how I should escape you.*

Obs. — The Optative as a substitute for the Indicative is found also without a Conjunction in the continuation of a direct speech:

ἔλεγον πολλοὶ, ὅτι παντὸς ἄξια λέγει, χειμῶν γὰρ εἶη καὶ οἴκαδε ἀποπλεῖν οὐ δυνατόν εἶη, *many said that he says what is worthy of the utmost regard, for that it was winter, and that it was impossible to sail home.*

§ 109. Mixed examples:

Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς Ἑλλησιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήσκειται, ἡ δὲ ψυχὴ ἀναπτᾶσα οἰχίσεται ἀθάνατος καὶ ἀγήρως, *Pythagoras the Samian was the first among the*

Greeks who ventured to maintain that the body will be dead, but the soul, flying upward, will depart immortal and ever young.

Θεμιστοκλῆς νέος ἔτι ὦν ἔλεγεν, ὡς καθεύδειν αὐτὸν οὐκ ἔφη τὸ τοῦ Μιλτιάδου τρόπαιον, *Themistocles, when still young, used to say, that the trophy of Miltiades would not let him sleep.*

Ἀπορῶ, τοῦ πρώτον μνησθῶ, *I am at a loss what to mention first.*

οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήροντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν, *the Epidamnians asked the god whether they should give up their city to the Corinthians.*

EXERCISE LXII.

A. 1. Tell me how many you are. 2. I do not know who he is. 3. I do not know who did this. 4. This then is manifest that these things also exist for the sake of men. 5. Whence it became clear that it was on these accounts that they were angry with Socrates. 6. He says that the river Nile contains all kind of fish. 7. He brought the news that the enemy had fled away. 8. He asked us how many stadia (*gen.*) the long walls were to the Piraeus.

B. 1. I know not whither to turn, whither to take refuge. 2. I at least have no means (οὐκ ἔχω ὅπως) of saying what I think. 3. He was seeking how he should betray the city. 4. They were planning how to put Socrates to death. 5. I have no means of escaping this danger. 6. I came upon him (just) as he was in doubt which way to turn. 7. I don't know whether he is living or dead. 8. I know not whence to begin, though I have (*partic.*) much to say.

C. 1. He asked who they were. 2. He said that he would come on the third day. 3. Pericles told them that they must not deliberate hastily on this matter. 4. I asked whether it were fitting for old men to obey young men. 5. Finally (τελευτῶν.)

he mentioned what advantages Cyrus had conferred on the Persians. 6. The king asked whether it were so. 7. A messenger came saying that he had drunk (*partic.*) the poison, (and) was dead. 8. Simonides, being asked how long he had been living, said, A short time, but many years. 9. He asked which way the stranger turned, for that he might overtake him.

D. 1. Tell me, O excellent Socrates, what are (the) powerful anchors (you speak of). Prudence, magnanimity, bravery: for no storm shakes these. 2. Send some one to the city to tell (*fut.*) the people there all to remain in (their) houses. 3. The general asked as he was dying, whether the city were taken. 4. But indeed it is time to tell (you) how we may persuade them. 5. Do you wish then we should consider this (subject)? 6. I have no means of acquiring money from those that are present. 7. Some one came to say that the prisoners had escaped. 8. Tissaphernes said that he was pleased to hear (*partic.*) the prudent remarks of Clearchus.

LXIII. MOODS IN SENTENCES OF PURPOSE, OR FINAL SENTENCES.

§ 110. Sentences which express an object or a purpose are introduced by the Conjunctions ἵνα (Hom. ὅφρα), ὥς, ὅπως, *in order that, that, in order to; μή*, or ὅπως μή, ἵνα μή, *in order that not*.

As such sentences express something which is *expected* to happen, they take:

1. The *Subjunctive*

a) *necessarily*, when the leading sentence has a Principal tense:

εἰς καιρὸν ἦκεις, ὅπως τῆς δίκης ἀκούσῃς, *you have come at the right time to hear the trial [in tempore ades, ut causam audias]*.

b) *occasionally*, when the leading sentence has an Historical tense:

εἰς καιρὸν ἦκες, ὅπως τῆς δίκης ἀκούσης [*aderas ut audires*].

ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἡδιστα διάγῃς, *I purposely did not wake you, that you might pass your time as pleasantly as possible.*

Obs. — The Conjunctions ὡς, ὅπως, sometimes have ἄν (Hom. κέ, κέν) added to them in this sense:

τοῦτ' αὐτὸ νῦν διδασχ', ὅπως ἄν ἐκμάθω, *explain that very thing now, that I may learn it.*

The purpose is thereby represented as one whose attainment depends on conditions, (as here, if you explain it).

2. The Optative

as a regular substitute for the Subjunctive, when the leading sentence has an Historical tense:

ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἡδιστα διάγῃς.

Obs. 1.—The distinction between the Subjunctive and Optative in sentences of purpose after an Historical tense consists in the rarer Subjunctive expressing the sentence more as an object or demand that may be attained, the Optative, more as the thought or conception of the acting person.

Obs. 2.—Sentences expressive of *fear* introduced by μή (Lat. *ne*), or μή οὐ (Lat. *ut*) follow the construction of sentences of purpose. They have the *Subjunctive* necessarily when dependent on a *Principal tense*:

οὐ φοβεῖ, μή ἤδη πρεσβύτερος ᾔς; *do you not fear to be already too old?*

The *Optative* is commonly used after an Historical tense: ἐφοβοῦντο, μή τι πάθῃ, *they feared he might suffer something;*

but not unfrequently also the Subjunctive:

οἱ Ἀθηναῖοι τοὺς συμμαχοὺς ἐδεδίεσαν, μή ἀποστῶσιν, *the Athenians were alarmed lest the allies should revolt.*

Obs. 3.—μή and ὅπως μή after verbs of fearing seldom have the *Future Indicative*, oftener the *Perfect Indicative* when the fear refers to a completed action:

φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν, *we fear we have failed in both.*

§ 111. Mixed Examples:

τοῦτο οὐ προήρημαι λέγειν, ἵνα τοῖσιν ὑμῶν ἀπεχθάνωμαι, *I have not chosen to say this in order to be hateful to some of you.*

Κῦρος φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, *Cyrus thought he required friends that he might have helpers.*

Δέδοικα, μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ, *I am afraid lest we should forget the way home.*

Φίλιππος ἐν φόβῳ ἦν, μὴ ἐκφύγοι τὰ πράγματα αὐτόν, *Philip was in fear lest the affairs might escape him.*

EXERCISE LXIII.

A. 1. I have written this in order that you may come. 2. Many worthless (persons) speak well, in order to obtain reputation (*art.*) for virtue. 3. The Persian laws take care, that the citizens may become apt to perform honourable actions. 4. You will lead us through your territory in order that we may (*ἄν*) know both what it is necessary to regard as friendly and (what) hostile. 5. Restrain the passions of the soul, in order that you may not have vengeance taken upon you (*passive verb*) by them. 6. In order that the whole polity of the Persians may be more clearly set forth, I will go back a little. 7. They did this, that they might not be seen (*adj.*) going through the streets.

B. 1. He contrived this in order that the general might know more clearly what had happened (*partic.*). 2. He sent word to him to come, that he might be an adviser in this matter. 3. Cambyses was (for) recalling Cyrus, that he might complete the customary (course) (*plur.*) among the Persians. 4. They chose out seven hundred picked men of the hoplites to be a guard for Epipolæ. 5. The king himself was there to see the sea-fight. 6. These, being conveyed by sea to Lacedaemon, managed that some assistance should arrive for them.

7. I often wondered, by what arguments those who indicted Socrates persuaded the Athenians, that he was worthy of death.

C. 1. He advised (them) to do this, in order that the provisions (*sing.*) might hold out. 2. The citizens are afraid, lest the city should be betrayed. 3. His (*art.*) host put him to death, in order that he might keep the gold in his house. 4. The Athenian generals were afraid lest they should not be strong enough to fight with the whole of Lesbos. 5. But now, having heard this, we fear the city has been taken. 6. The citizens were afraid, lest the city should be besieged. 7. See, that the word you have spoken (*partic.*) be not a vain (*adv.*) boast. 8. Agesilaus took care that the soldiers should be able to endure hardships.

LXIV. THE MOODS IN CONDITIONAL SENTENCES.

§ 112. Conditional or hypothetical sentences are *Correlative* sentences. The *Protasis* states a condition under which something is to occur; the *Apodosis* states that something happens under a certain condition. Both sentences together form a *Hypothetical Period*.

§ 113. In the *Protasis* εἰ (Hom. αἰ), ἐάν (i. e. εἰ-άν), contracted to ἤν, or ἄν (Hom. εἴ κε or κεν), *if*, are employed; in the *Apodosis* the particle ἄν is often used to show that the statement is true only under certain conditions.

§ 114. There are *four* principal forms of the *Hypothetical Period*:

1. in the *Protasis* εἰ with the *Indicative*, in the *Apodosis* the *Indicative without* ἄν, or the *Imperative*.

This form of the Hypothetical Period is employed when the relation between the Protasis and Apodosis is to be represented as one *absolutely necessary, actual*, without any opinion being expressed by the speaker as to the probability or improbability of the case:

εἰ θεοὶ εἰσὶν, ἔστι καὶ ἔργα θεῶν, *if there are gods, there are also works of gods.*

σοὶ εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε, *if you have any different opinion, speak and explain.*

Obs.—All tenses, historical as well as principal, may be used in this form. If the former occur, care must be taken not to confound this first principal form with the second:

ἔξῃν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἤρεσχόν σοι οἱ νόμοι, *you were free to leave the city, if its laws did not please you* (in the present: ἔξεστι — εἰ μὴ ἀρέσκει).

εἴ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν, οὐκ ἐμέ φησιν αἴτιον γεγενῆσθαι, *if anything right was done, he says that the occasion, not I, was the cause.*

A sure sign of the second principal form is the particle ἄν in the apodosis.

2. in the Protasis, εἰ with the Indicative of an *Historical* tense; in the Apodosis, ἄν with the Indicative of an *Historical* tense.

This form of the Hypothetical Period is applied when the relation between the Protasis and Apodosis is to be represented as one *quite necessary*, but at the same time *neither of them as real*. The Indicative in such conditional sentences is called *the Hypothetical Indicative*, which always denotes the *opposite to reality*.

Hence the *Protasis* may have the following forms:

a) The *Imperfect* is used when a condition is stated as *not existing at present*:

εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἐώρων, σφόδρα ἂν θαυμαστὸν ἡγούμην αὐτόν, *if I saw (were to see) Philip acting justly, I should deem him very admirable.*

Here the sentence implies; νῦν δὲ οὐχ ὁρῶ τὰ δίκαια πράττοντα, *but now I see him not act justly.* To this form corresponds in Latin the Imperfect Subjunctive: *si viderem, putarem.*

b) The *Aorist* Indicative is used when a condition is stated which did *not* take place in the *past*:

ἀπέθανον ἂν, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη, *I should have died, if the government of the thirty had not been overthrown.*

Here it is implied: κατελύθη δέ, *but it was overthrown.* To this form corresponds in Latin the Pluperfect Subjunctive: *periissem, nisi dominatio eversa esset.*

c) The *Pluperfect* is used when a *non-completed* condition is stated: εἰ τοῦτο ὠμολόγητο ἡμῖν, ῥαδίως ἂν διεμαχώμεθα, *if in this we had been agreed, we should easily carry the contest through.*

Here it is implied: ἀλλ' οὐχ ὠμολόγηται, *but we have not been agreed.* To this form corresponds in Latin the Pluperfect Subjunctive: *si inter nos convenisset.*

The *Apodosis* to a Hypothetical Protasis of this kind may have either the *Imperfect* or the *Aorist Indicative*, or the *Pluperfect*, with ἂν [Hom. *κέ* or *κέν*], and that quite independently as to which of the three tenses occurs in the Protasis:

εἰ τότε ἐβοηθήσαμεν, οὐκ ἂν ἠνώχλει νῦν ὁ Φίλιππος, *if we then had rendered help, Philip would not now be troublesome.*

εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος πάλαι ἂν ἔδε-

δῶκει δίκην, *si plebiscita per se sufficerent*, *Philippus dudum poenam dedisset.*

Obs. 1. — The particle ἄν is sometimes omitted in the apodosis:

ἡσυχυόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην, *I should be ashamed, if I had been deceived by an enemy.*

Obs. 2. — The Imperfect sometimes refers to a past time when the continuance of an action is to be made particularly emphatic:

εἰ τοῦτ' ἐποίει (not ἐποίησεν) ἕκαστος, ἐνίκων ἄν, *if each had been acting so, they would be victorious.*

On the other hand, the Aorist is sometimes used referring to present time, when the rapid commencement of an action is to be indicated:

εἰ τίς σε ᾔρετο, τί ἄν ἀπεκρίνω (not ἀπεκρίνου); *if any one asked you, what answer would you give?*

Obs. 3. — A Hypothetical Apodosis may stand alone, the Protasis being supplied in thought or deduced from the context:

ἐβουλόμην ἄν, *I should like* (εἰ ἐδυνάμην, *if I could, dared*).

δι' ὑμᾶς αὐτοὺς πάλαι ἄν ἀπολώλειτε, *you would long since have perished through yourselves* (i. e. if left to yourselves).

3. in the Protasis ἐάν (ἤν, ἄν, Hom. εἴ κε or κεν) with the Subjunctive; in the Apodosis the Indicative of a Principal tense or the Imperative.

This form of the Hypothetical Period expresses or prescribes something in regard to a case that is *to be taken for granted and expected*, or to be proved *by experience*. It is admissible only in connexion with *present and future times* (§ 107, 2.), and is met with chiefly in maxims or proverbs:

δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων, ἄν μὴ συναμφότερα ἐξῇ, λαμβάνειν, *you must choose what is best rather than what is agreeable, when both together are not allowed.*

ἂν τὰ παρεληλυθότα μνημονεύης, ἄμεινον περὶ τῶν
μελλόντων βουλεύσει, *if you remember the past,*
you will judge better about the future.

Obs. 1. — We find εἰ with the Subjunctive in Homer, and occasionally also in Attic writers, in the same sense as εἰάν, εἰ ἂν and εἰ κεν:

Soph. ἄνδρα, καὶ τις ἧ σοφός, τὸ μαθάνειν πόλλ', αἰσχρὸν
οὐδέν, *for a man, even if he is wise, to learn much, is*
no disgrace.

Obs. 2. — The Subjunctive in Conditional sentences is akin to the Subjunctive of Challenging. The speaker thereby puts or demands an assertion, to which, for the present, he requires the hearer's assent:

τοῦτο ἐὰν σκοπῇτε, εὐρήσετε, ὅτι πάντων ἄριστα ἔχει,
if you consider this you will find that it is the best of
all; which is almost identical with the challenge:
consider this, &c.

4. in the Protasis εἰ with the Optative; in the Apodosis ἂν (κέ or κέν) with the Optative.

This form of the Hypothetical Period is employed to represent what is said as quite *uncertain*, as *merely possible*, as a *merely conceived case*:

εἴ τις κεκτημένος εἶη πλοῦτον, χρῶτο δὲ αὐτῷ μὴ,
ἄρ' ἂν εὐδαιμονοῖ; *if any one possessed wealth and*
did not make use of it, would he be happy?

The Present or Perfect Subjunctive in Latin corresponds to this form: *si possideat* (or *possederit*), *num beatus sit?*

§ 115. 1. Since εἰ with the Optative intimates that a thing is merely possible, it expresses in reference to the past what possibly might have been, i. e., a *repeated* case; the Apodosis then usually has the Indicative:

εἴ που ἐξελαύνοι Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῆγε τὸν Κῦρον, *if ever Astyages rode out he took Cyrus with him on a horse with a golden bridle.*

2. εἰ with the Optative in the *oratio obliqua*, takes the place, according to § 107, 4. of εἰ with the Ind. (1), or ἐάν with the Subjunctive (3), when a Hypothetical sentence depends on a *Historical tense*:
 ἥδει Κῦρος, ὅτι εἴ τι μάχης ποτὲ δεήσει, ἐκ τῶν φίλων αὐτῷ παραστάτας ληπτέον εἶη, *Cyrus knew that, if ever any battle should be necessary, he would have to take his supporters from his own friends.*

§ 116. The following general remarks also are to be observed in regard to Conditional sentences: — The two members of a Hypothetical Period are not so dependent on each other, as that the one necessarily requires a special form in the other. A Protasis of one form may, on the contrary, be joined with the Apodosis of another form. It occurs very frequently that a Protasis is in the first or third form, and the Apodosis in the fourth, in order to represent the Assertion which it contains as *merely possible*:

εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν, *if you mean this, you would be in error.*

ἐάν ἐθελήσγητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν, *if you should be disposed to act in a manner worthy of yourselves, you would perhaps gain great good.*

§ 117. Mixed examples.

Εἰ ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὖεργε-

τητέον, *if you wish to be loved by your friends, you must benefit your friends.*

Εἰ τὸ ἔχειν οὕτως ὥσπερ τὸ λαμβάνειν ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονία οἱ πλούσιοι τῶν πενήτων, *if having were as sweet as getting, the rich would be greatly distinguished above the poor in blessedness.*

Poet. Εἰ πᾶσι ταῦτὸ καλὸν ἔφυ σοφόν θ' ἄμα, οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις, *if the same thing were to all beautiful and wise, people would have no bitter disputes.*

Πλάτων πρὸς τινα τῶν παίδων, μεμαστίγωσο ἄν, ἔφη, εἰ μὴ ὠργιζόμεν, *Plato said to one of his servants, you would have been flogged if I were not angry.*

Εὰν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνόμολογήσατε, *if you think I utter any truth, agree with me.*

Εἰ πόλις ἀνδρῶν ἀγαθῶν γένοιτο, περιμάχητον ἂν εἴη τὸ μὴ ἄρχειν, ὥσπερ νυνὶ τὸ ἄρχειν, *if there were a state (consisting) of good men, it would be an object of contention to avoid ruling (how one might not rule), as now to rule.*

³ Ἦν τῶν στρατιωτῶν δόγμα, εἴ τις, ὅποτε ἡ στρατιὰ ἐξίοι, ἰδίᾳ ληίζοιτο, δημόσια εἶναι τὰ ληφθέντα, *it was a decision of the soldiers, if, when the army went out, any one took booty by himself, what he took was common property (direct εἰάν ληίζηται — δημόσια ἔστω).*

EXERCISE LXIV.

A. 1. If you say this, you err. 2. If there are altars, there are also gods. 3. If you have done this, you are worthy of praise. 4. You were free (ἐξῆν σοι) to devise peace, if you wished to benefit yourself and the state. 5. If you care (*fut.*) for yourself alone, you will lack friends. 6. If you wish the gods

to be gracious to you, you must serve the gods. 7. If you wished to be happy, temperance should have been pursued and practised by you. 8. If nothing was done, you are to blame, and not the city.

B. 1. If he had anything, he would give (it). 2. If you had said this, you would have erred. 3. If I had obeyed, I should not (now) be ill. 4. If the Lacedaemonians had then invaded Attica, they might easily have ravaged the whole country. 5. If this had been known, the Thebans would not have besieged the city. 6. He would not have been master (κρατέω) of the islands, if he had not had some naval (force). 7. If you asked me, I would tell you. 8. If this were the cause, I also had suffered these same things. 9. If you had not been insatiate of wealth, and fond of base gain, you would not have opened the sepulchres of the dead.

C. 1. If we have anything, we will give it. 2. If you say this, you will err. 3. I will be there, if there should be any necessity. 4. If you injure no one, you will be beloved by all. 5. If you wish to be a good judge, listen to both (sides). 6. If we should be willing to die in behalf of what is just, we shall have a good reputation. 7. If you confute me, I shall not be angry with you, but you will be counted my greatest benefactor. 8. If you do this, you will pay the penalty.

D. 1. If you had anything, you would give it. 2. If you said this, you would err. 3. If any one should do this, he would render me a great service. 4. If it were necessary to injure or to be injured, I would choose rather to be injured than to injure. 5. If any one should speak the best (words), and do the most honourable (actions), we should justly consider him a good man. 6. Agriculture would improve greatly, if any one were to propose rewards for those who worked their land best. 7. If you consented to send some one with me, I would show (him) the way. 8. If you had anything to say in behalf of this man, I would gladly hear (it). 9. It

would be strange, if, after having suffered such things, we were now to come to terms.

E. 1. If you wish to make any one rich, do not add to his wealth, but take away from his desire. 2. If the gods do anything disgraceful, they are not gods. 3. If you wish to instruct others, establish your own moderation as an example to others. 4. If they had not possessed (*say*, if there had not happened to be in them) knowledge and right reason, they would not be able to do this. 5. If they were about to do anything disgraceful, death was to be (*omit* ἄν) preferred to it. 6. If you say this, you would be doing me a great injury. 7. If we were to await the enemy here, it would be far better. 8. If these things would be advantageous to the state we are willing to do them, but if they are (*partic.*) hurtful we are not willing. 9. If you were willing to apply yourself to philosophy, you will see in a short time, how far you will differ from others. 10. Cyrus knew, that if any one were to dispose the rulers of the multitude towards virtue, he would benefit both. 11. He bid the messengers say that if the king should wish to fight, he would fight. 12. It is clear, then, that Socrates would not have made the assertion (προέλεγεν), if he had not believed (himself) to be speaking the truth (*fut.*).

LXV. THE MOODS IN RELATIVE SENTENCES.

§ 118. *Relative sentences* are those connected with others by means of Relative pronouns or Relative adverbs. In Relative sentences *all moods* are possible in the same meanings as in independent or hypothetical sentences:

οὐκ ἔχω ὃ τι πρῶτον λάβω, *I have (know) not what I shall take first* (§ 103, comp. § 108, 2.).

ὁρῶ σε διώκοντα ὧν μὴ τύχοις, *I see you pursuing what you may not attain* (§ 104).

ὁμεῖς ἐστε παρ' ὧν ἂν κάλλιστά τις τοῦτο μάθοι, *you*

are they from whom any one might best learn this (§ 104).

οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἳ ἂν ὑμῖν ἤδιστ' ἦν ἀκούειν, *I did not wish to say to you such things as might be pleasantest to you to hear.*

Comp. § 114, 2. Obs. 3.

§ 119. On the *Future Indicative* in Relative sentences expressive of purpose, see § 96. ὅπως, *how, that, in order that*, very frequently has the Future Indicative (yet, according to § 110, 1, b. also the Subjunctive of other tenses) after verbs which denote *looking after, caring for, striving, avoiding*:

σκόπει, ὅπως τὰ πράγματα σωθήσεται, *see that the affairs (the state) shall be safe.*

δεῖ ἐκ παντὸς τρόπου ἅπαντα ἄνδρα τοῦτο παρασκευάζεσθαι, ὅπως ὡς σοφώτατος ἔσται, *every one ought to take care in every way to (that he shall) become as wise as possible.*

Obs. — ὅπως is often used in challenges and warnings in such a manner that the governing sentence has to be supplied:

ὅπως παρέσει εἰς τὴν ἑσπέραν, *that you shall be here for the evening* (more completely somewhat like: σκόπει ὅπως, *see that you, &c.*).

ὅπως περὶ τοῦ πολέμου μηδὲν ἔρεις, *that you shall say nothing about the war* (supply something like: φυλάττου, *take care*).

§ 120. The particle ἄν (Hom. *κέ* or *χέν*) is added to the Relative when the Relative sentence expresses something *merely conceived*, so that the assertion contained in the leading sentence is true only when what is asserted in the Relative sentence really occurs. Such a Relative is called a *Hypothetical Relative*. The Hypothetical Relative with ἄν in general is used only where the verb in the leading sentence

is in a *principal tense*, and is then accompanied by the *Subjunctive*. Such a Relative sentence may easily be changed to a Hypothetical sentence of the third form (§ 114, 3.):

πᾶν ὃ τι ἂν μέλλῃς ἐρεῖν πρότερον ἐπισκόπει τῇ γνώμῃ, *whatever you may be about to say* (= ἔάν τι ἐρεῖν μέλλῃς), *examine it first in your mind*; in which it is left quite undecided, whether one wishes to say anything.

ἔπεσθε ὅπῃ ἂν τις ἡγῆται, *follow wherever any one may lead you* (= ἔάν τις πῇ ἡγῆται), where you must first wait to know whether any one leads.

Obs. 1. — As the Relative is generalised by the addition of ἂν, it may often in English be translated by *ever* (Lat. *cunque*): ὅς ἂν τούτων τι ὀρθῶς τεθνάτω, *quicumque horum aliquid fecerit, perito*. λέγε ὅς ἂν θέλῃς, *say whatever you wish* (comp. ἔάν τι θέλῃς λέγε).

Obs. 2. — In this case the ἂν is inseparable from the relative: e. g. ὅς ἂν λέγῃς, *never* ὅσα λέγῃς ἂν.

§ 121. If the verb in the leading sentence is an *Historical tense* or an *Optative*, the Relative *without* ἂν with the *Optative* is used, quite in the same sense, as a substitute for the *Subjunctive* (§ 107 3, 4). These Relative sentences take the place of those mentioned in § 120, in the same way as the *fourth* kind of Conditional sentences takes the place of the third (§ 114):

ἐκέλευσεν αὐτοῖς ἔπεσθαι, ὅποι τις ἡγοῖτο, *he bade them follow wherever any one might lead*.

Thus we read in Homer: ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνᾶζειν, οὗ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἡδ' οἰωνούς, *but whomsoever I may see inclined to remain away from the battle,*

to him there shall be no security of escaping dogs and birds (i. e., death).

But: *ὅντινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κιχείη, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε, but whatever (where a) king or prominent man he might meet with, him he soothed with gentle words.*

ὥς ἀπόλοιτο καὶ ἄλλος ὃ τις τοιαῦτά γε ῥέζοι, so may any other perish who shall do such things (but ὃς ἂν ῥέζῃ — ἀπολέσθω).

EXERCISE LXV.

1. There is no one with me, who is not able to do the same (*say*, equal) as myself. 2. There was no weapon so short with which they did not reach each other. 3. What is that knowledge, which would make us happy? 4. The Athenians bound themselves by strict oaths to use for ten years the laws which Solon should enact for them. 5. I should be base if I did not do (*part.*) whatever the god points out. 6. The Thracians killed all, one after another, both children and women, whomsoever they fell in with. 7. They are choosing generals to fight (*fut.*) with Philip. 8. Cyrus always took care, whenever they were (with him) in his tent, that the most pleasant subjects (of conversation) should be started. 9. Take care your mother does not recognize you. 10. But (reflect) that I shall not be able to say many such things. 11. (Take care) that you are men deserving of freedom. 12. I will do whatever you consider advantageous to the state. 13. He did not say what opinion he held. 14. He was at a loss what to do. 15. He asked whom he saw next after that (man). 16. The people resolved (*say*, it seemed fit) to choose thirty men who should (*fut.*) draw up laws, in accordance with which they should govern the state.

LXVI. THE MOODS IN TEMPORAL SENTENCES.

§ 122. Temporal Sentences, *i. e.* those which indicate time, are properly only a particular kind of

Relative sentences, and follow them almost entirely in the use of the Moods. The particles of time employed in such sentences, are: ἐπεί, ἐπειδή, ὡς *when, after, as*; ὅτε, ὁπότε, ἡνίκα, *when, as*; ἕως, ἕστε, μέχρις, *till*; πρίν, *before*; in Hom. ὅφρα, *as long as, till*; ἥμος, *when*; and the Relative expressions: ἀφ' οὗ, ἐξ οὗ, *since*; ἐν ᾧ, *whilst*; ἄχρι οὗ, εἰς δ, *until*.

In these sentences the *Indicative* is used when anything *actual* is stated; the *Optative* may supply the place of the *Indicative* in indirect speech after an *Historical tense*.

§ 123. When a Temporal sentence states something merely *conceived*, a *pending event*, or occurring only conditionally, the particle of time, like the Relative, has ἄν (κέ or χέν) joined to it (§ 120). This occurs usually only when the leading sentence has a *principal tense*, and the *Subjunctive* must then follow. By combination with ἄν are formed the Hypothetical particles of time: δταν, ὁπότεν, ἐπεάν, or ἐπήν, ἐπειδάν.

ἐπειδάν πάντα ἀκούσητε, κρίνατε, *when ye have heard all, judge*.

ἕως ἄν σώζηται τὸ σκάφος, τότε χρή καὶ κυβερνήτην καὶ πάντ' ἄνδρα προθύμους εἶναι, *as long as the vessel is safe, the sailor, the pilot, and every one ought to be zealous*.

§ 124. If the leading verb is in an *Historical tense*, the particle of time with the *Optative* without ἄν occurs in the same sense:

ἔλεγεν ὅτι, ἐπειδὴ πάντα ἀκούσειαν, κρίνεταν.

Obs. — Here, too, the *Optative* often implies repetition, so that οτε, ὁπότε, ἐπεί with the *Optative* may be translated by, "as often as", "whenever":

ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφευγον, *as often as the Hellenes went up to the enemy, the latter readily fled.*

§ 125. *Mixed Examples of Relative and Temporal sentences.*

Ἵμεῖς πάντα λογισάμενοι ταῦτα χειροτονεῖθ', ὃ τι ἂν ὑμῖν δοκῇ μάλιστα συμφέρειν τῇ πόλει, *after having weighed all this, vote for what you think will most benefit the state.*

Οἱ τῶν βαρβάρων ἵππεῖς, ὅτινι ἐντυγχάνοιεν Ἕλληνι, πάντας ἔκτεινον, *the cavalry of the barbarians, whatever Greek they met, killed them all.*

Μέχρις ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων, *till I come, let the treaty remain.*

Ἐπειδὴ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο, *after having eaten something, they rose and proceeded.*

Ὁ Σωκράτης τοὺς συνόντας ἐποίει, οὐ μόνον ὁπότε ὑπὸ τῶν ἀνθρώπων ὀρῶντο, ἀπέχεσθαι τῶν ἀδίκων καὶ αἰσχυρῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν, *Socrates caused his disciples to abstain from what was unjust and shameful, not only when they were seen by men, but also when they were in solitude.*

EXERCISE LXVI.

A. 1. I shall be there, whenever you bid me. 2. Do this, so long as it is still allowed. 3. As soon as ever it was day, they departed. 4. They fought, till the Athenians put out to sea. 5. Until we see this, we will remain with you. 6. As long as the soldiers have what they require (*partic.*), they will serve you. 7. Let no one condemn till he shall have heard. 8. I will not cease, before I capture and burn Athens. 9. The same force will be able to continue (with us) till we have overcome the enemy. 10. He waited till they had eaten something. 11. It happened to our city to be unsuccessful, (δυστυχεῖν) whenever a battle took place. 12. Then especially was he

delighted, when he could at once send (them) away having obtained what they sought.

B. 1. They did not cease, before they sent for their father from the camp, and put to death some of his friends, and banished others. 2. I therefore shall give over, when I have not strength (σθένω). 3. He answered quickly to whatever he was asked. 4. Whenever the barbarian kings bivouac, they easily throw a trench round (their camp) by means of their multitude of workmen. 5. Then indeed will you be prosperous, when you have done what you ought. 6. He had an upper chamber, as often as he stayed in town. 7. They besought him not to go away, before he should have drawn off his army. 8. Whenever he looked towards any of those in the ranks, then he spake thus. 9. We waited on each occasion, until the prison was opened. 10. He said that they ought to go to the assistance of the Athenians when they were injured by others, and were not themselves injuring their neighbours. 11. When you are giving laws it behoves you to consider, of what character they are; but when you have given them, to guard and use them.

LXVII. THE INFINITIVE.

The use of the Infinitive generally.

§ 126. The Infinitive is a *verbal noun* which, as such, has certain properties in common with a verb, others with a noun.

With a *noun* the Infinitive agrees

a) in expressing the action of a verb in general, like the *nomina actionis*: ποιεῖν, πράττειν, *doing*; comp. ποίησις, πράξις.

b) in the fact that it may have the article like nouns: τὸ ποιεῖν, τὸ πράττειν, *the doing*; comp. ἡ ποίησις, ἡ πράξις.

With the *verb*, on the other hand, the Infinitive agrees

a) in its power of denoting different *times*: ποιεῖν, ποιῆσαι, πεποιηχέναι, and of being formed from the Active, the Middle, and the Passive: ποιῆσαι, ποιήσασθαι, ποιηθῆναι.

b) in being occasionally joined with ἄν, and thereby sharing the functions of mood.

c) in governing the same case as the verb to which it belongs: ποιεῖν τὰ δέοντα, *doing your duty*; χρῆσθαι τοῖς ὅπλοις, *making use of arms*.

d) in being qualified, like the finite verb, by *adverbs*, never by *adjectives*: καλῶς πράττειν, *doing nobly*, but καλῇ πράξει, *a noble action*.

The Infinitive is used very extensively in Greek. Very often, besides the more definite mode of expression, by means of a Conjunction with a *finite verb*, the less definite, by means of the Infinitive is admissible.

§ 127. The Infinitive serves to complete and qualify different sorts of verbs, viz.:

1. those which express the occasion, capability, modality of an action:

δύνανται ἀπελθεῖν, *they can go away*.

μεῖζόν τι ἔχει εἰπεῖν, *he has something greater to say (can say)*.

Poet. οὗτοι συνέχθαι ἀλλὰ συμφιλεῖν ἔφυν, *I am born not to join in hating but in loving*.

ἄρχομαι λέγειν, *I begin to speak*.

ἐπιτρέπω σοι ποιεῖν ὃ τι ἂν βούλῃ, *I leave you to do whatever you wish*.

2. such verbs as denote appearance, perception opinion:

δοκεῖς ἁμαρτεῖν, *you seem to have erred*.

3. such verbs as denote striving after something, impelling towards, or frightening, deterring, preventing, something:

μη σπεῦδε πλουτεῖν, *do not hasten to be rich.*

Hom. κέλεαί με μυθήσασθαι, *you bid me to speak.*

πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀποτρέπειν,
omnes homines precantur deos, ut mala avertant.

φοβοῦμαι διελέγχειν σε, *I am afraid of refuting you.*

ἔλεγόν σοι μη γαμεῖν, *dixi tibi, ne uxorem duceres.*

τίς αὐτὸν κωλύσει δεῦρο βαδίξειν; *quis eum impediet, quominus huc veniat?*

ἀνεβάλλετό μοι διαλεχθῆναι, *he put off conversing with me.*

§ 128. Even the *purpose* of an action may be expressed by the mere Infinitive, as in English by the Infinitive with *to* or *in order to*:

Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον, *Xenophon left half the army behind to guard the camp.*

παρέχω ἑμαυτὸν τῷ ἱατρῷ τέμνειν καὶ καίειν, *I give myself up to the physician to cut and burn (me).*

πιεῖν διδόναι τινί, *to give any one (something) to drink.*

§ 129. The Infinitive serves to complete or qualify *adjectives* of different kinds, partly in the sense of the English Infinitive with *to*, partly corresponding to the Latin supine in *u*:

χαλεπὸν εὑρεῖν, *difficult to find [difficile inventu].*

οἰκία ἡδίστη ἐνδιαιτᾶσθαι, *a house very pleasant to live in.*

ἄξιός ἐστι πληγὰς λαβεῖν, *he deserves to get blows.*

δξύτατοί ἐστε γινῶναι τὰ ῥηθέντα, *you are very keen in perceiving what is said.*

δεινὸς λέγειν, *powerful in speaking.*

ὁ χρόνος βραχὺς ἀξίως διηγήσασθαι τὰ πραχθέντα, *the time is short for worthily narrating what has happened.*

§ 130. The Infinitive, as in English and Latin, is used as the *Subject* of a sentence to which the predicate is a neuter adjective, a substantive, or an intransitive verb:

πᾶσιν ἀδεῖν χαλεπὸν, *to please all is difficult.*

κίνδυνός ἐστιν ἡττᾶσθαι, *there is danger of being worsted.*

σὸν ἔργον λέγειν, *speaking is your business.*

Obs. — The infinitive is used in a freer way, without depending on a particular word, with and without the particle ὥς, in several phrases almost like a free Accusative (§ 38);

ὥς εἰπεῖν, *so to speak;*

ἐμοὶ δοκεῖν, *as seems to me;*

ὀλίγου δεῖν, *almost;*

τὸ νῦν εἶναι, *for the present;*

κατὰ τοῦτο εἶναι, *in this respect.*

§ 131. The *Conjunctions* ὥστε, *so that*; πρὶν, *before*, and its Homeric synonym πάρος, are joined with the Infinitive:

φιλομαθέστατος ἦν ὁ Κῦρος, ὥστε πάντα πόνον ἀνατλήναι τοῦ ἐπαινέσθαι ἕνεκα, *Cyrus was very fond of learning, so as to endure any trouble for the sake of being praised.*

πρὶν τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς ὀντινοῦν ποιεῖσθαι λόγον, *before properly establishing the foundation I deem it useless to make any words whatever about the end.*

Obs. 1. — These conjunctions may also be joined with the finite verb (comp. § 122); ὥστε with the Indicative repre-

sents a sentence as an actual consequence more independent and by itself, and may accordingly be often translated by *therefore, hence*:

εἰς τὴν ὕστεραιαν οὐχ ἦκεν, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον,
he came not on the following day, therefore the Hellenes became anxious.

Obs. 2. — For πρὶν we also find πρὶν ἤ, *prius-quam*; properly πρὶν, when it means *sooner than*, is always to be regarded as an abbreviation for πρὶν ἤ, πρὶν originally answering entirely to the Latin *prius*.

Obs. 3. — After a comparative the Infinitive is preceded by ἢ ὥστε or ἢ alone in the sense of *than that*:

φοβοῦμαι μὴ τι μεῖζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆναι, *I fear lest too great an evil should befall the state for it to be able to bear (greater than that it should be able).*

EXERCISE LXVII.

A. 1. I will make you laugh. 2. A kindly word knows (how) to heal sorrow. 3. Socrates did not allow the people to decree any thing contrary to the laws. 4. It is the nature of the law to declare what one ought not to do. 5. I also, if you wish to do what is just, am willing to follow you. 6. A noble mind cannot aim at what is base. 7. The Lacedaemonians, having conquered the Messenians, commanded some of the men to till the land, others they sold, others (again) they put to death. 8. Alcibiades fled to Sparta and spurred on the Lacedaemonians to attack the Athenians. 9. What prevents us from sailing? 10. To some it has been given to lead, to others it has been ordained to follow. 11. The city was in danger of being wholly (*adj.*) destroyed. 12. Pythagoras forbade to offer victims to the gods.

B. 1. We are come to learn. 2. I came to see you. 3. He gave it a slave to carry. 4. I produce myself to be examined (*say, to ask*). 5. He offered a horse for the man to mount. 6. Demosthenes sends away secretly two ships to announce this to the general. 7. The Lacedaemonians gave Thyrea to the Aeginetans to dwell (there), and occupy the land. 8. It has not seemed at all good to me to offer myself for you to

practise on (ἐμμελετῶν). 9. He sailed away to give over the ships to Astyochus. 10. The slaves present themselves to their masters (for them) to bind and beat.

C. 1. It is better to be silent, than to talk idly. 2. Many persons are more eager to give to a rich man than to a poor man. 3. It is difficult to distinguish (between) the flatterer and the friend. 4. It is easier to make a bad man out of a good one, than a good man out of a bad one. 5. He is not clever at speaking, but incapable of remaining silent. 6. Women are clever in devising stratagems. 7. I consider this man quite able both to speak and act. 8. Both in this respect and in others besides (ἔτι) the city is worthy of admiration. 9. Who would be more capable of persuading than yourself? 10. It is easy (enough) to advise another when he is doing (any thing), but not (so) easy to do it oneself.

D. 1. To die in war in defence of one's country is honourable. 2. To foreknow future events does not belong to our nature. 3. To choose a glorious war instead of a disgraceful peace is certainly the duty of (all) good citizens. 4. To be a king is not evil. 5. To be deprived of one's fatherland is a very great trouble. 6. The Lacedaemonians met with the same disaster as that at Thermopylae, to compare small things (*sing.*) with great. 7. Speaking accurately, they did not act unjustly in subduing the Ionians. 8. In my opinion (*inf.*) it is the duty of a good woman to take care of her house. 9. To speak briefly, without this men (can) provide nothing worth mentioning of the necessities of life. 10. To sum up all in one word, it is the duty of a ruler not only to present himself good, but he must also take care for the governed, that they shall be as good as possible.

E. 1. He had been brought up in such a manner, that he easily had (*infin.*) what sufficed him (*partic.*). 2. They drew up in line, so as to fill the road. 3. They wished to appropriate Eleusis so that it might be a refuge for themselves. 4. He acted in such a manner as to continue unhonoured for the rest of his life. 5. Menecrates, the physician, reached such a pitch of vanity, as to call himself Zeus. 6. Cyrus was

full of modesty, so as even to blush, whenever he met his elders. 7. One ought to do every thing with a view (*say, so as*) to having a share of virtue and prudence in (*this*) life; for the reward is honourable, and the hope great. 8. They are too young to know (*say, younger than so as to know*) of what fathers they have been deprived. 9. These evils are too great for tears (*say, greater than so as to weep*). 10. These (events) occurred in such a way, that Samos came within a very little of destroying the Athenian power.

LXVIII. THE INFINITIVE (continued).

The case of the Subject and Predicate with the Infinitive.

§ 132. The *Subject* of the Infinitive is that word from which the action of the verb in the Infinitive proceeds. When the Subject is to be expressed with the Infinitive it appears:

1. *most generally*, as in Latin, in the *Accusative*, which gives rise to the construction of the *Accusative with the Infinitive*:

ἔγγειλαν τὸν Κῦρον νικῆσαι; *nuntiabant Cyrum vicisse.*

The use of the Accusative with the Infinitive, like that of the Infinitive alone, is more common in Greek than in Latin. Not only can the substance of a statement or perception be given in this construction, but also the effect and consequence of an action. Hence the Accusative with the Infinitive also occurs after verbs of happening, and is admissible after verbs of commanding, demanding, forbidding:

πάντες ὁμολογοῦσι τὴν ὁμόνοιαν μέγιστον ἀγαθὸν εἶναι,
all agree that concord is a very great good.

συνέβη μηδένα τῶν στρατηγῶν παρεῖναι, *it happened that none of the generals was present.*

ἔγραψα ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις, *propo- sui ut quam celerrime legati proficiscerentur.*

Obs. 1. — The Accusative with the Infinitive is properly dependent on the verb of the leading sentence (comp. the English: I hear you sing, I bid you go). Instead of ἡγγειλαν οτι ὁ Κῦρος ἐνίκησεν, we might have: ἡγγειλαν τὸν Κῦρον ὅτι ἐνίκησεν, and for ὅτι ἐνίκησεν, νικῆσαι, according to § 127, 2; thus we obtain ἡγγειλαν τὸν Κῦρον νικῆσαι.

Obs. 2. — The impersonal verbs δεῖ and γρῆ, *it is necessary*, are joined with the Accusative and Infinitive like the Latin *oportet*:

γρῆ τολμᾶν χαλεποῖσιν ἐν ἄλγεσι κείμενον ἄνδρα, *the man that lies in painful sufferings ought to be courageous.*

2. A Predicate referring to such a Subject must necessarily be in the Accusative:

τὸν ἄδικον καὶ πονηρὸν ἄνδρα φημὶ ἄθλιον εἶναι, *I maintain that the unjust and bad man is miserable.*

Obs. — Not unfrequently a Predicative expression requires an indefinite Subject (τινά) to be supplied:

τὰ τοιαῦτα ἔξεστι (τινα) μετρήσαντα καὶ ἀριθμήσαντα εἰδέναι, *one may know such things by measuring and counting.*

3. When the Subject of an Infinitive is *the same* as that of the leading sentence, it is usually *not expressed at all*:

νομίζω νενικηχέναι, *puto me vicisse, I think I have conquered.*

ἐλπίζεις τεύξεσθαι ὧν ἂν δέῃ, *you hope to obtain what you need.*

ὁπέσχετο παρέσεσθαι εἰς τὴν ἑσπέραν, *promisit se af- futurum ad vesperam.*

Obs. — For greater emphasis, especially when opposition to something else is to be expressed, the subject may be added, and that either in the Accusative or Nominative:

Herod. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρῶτους γενέσθαι ἀνθρώπων, *the Egyptians thought that they first of all men came into existence.*

εἰ οἴεσθε Χαλκιδᾶς ἢ Μεγαρέας τὴν Ἑλλάδα σῶσειν, ὑμεῖς δὲ ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε, *if you think the Chalcidians and Megarians will save Greece, but you escape from trouble, you are mistaken.*

4. *Predicative qualifications referring to the Principal Subject are in the Nominative:*

ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός; *Alexander dicebat se esse Jovis filium.*

ἐγὼ οὐκ ὁμολογήσω ἄκλητος ἔχειν, ἀλλ' ὑπὸ σοῦ κεκλημένος, *I will not acknowledge that I am come uninvited, but invited by you.*

οἱ δοκοῦντες σοφοὶ εἶναι, *they who seem to be wise.*

Obs. — From the Predicate ἐκὼν joining the freer Infinitive εἶναι (§ 130, *Obs.*) arises the combination (in negative clauses only) ἐκὼν εἶναι: τοῦτο ἐκὼν εἶναι οὐ ποιήσω, *this (if I am) to be of free will I will not do.*

5. In many cases a *personal* instead of an *impersonal* form of expression is used in Greek, the Subject of the Infinitive being made the Subject of the leading sentence; so instead of the English, "it was announced that Cyrus had conquered" (ἡγγέλθη τὸν Κῦρον νικῆσαι), we have: ὁ Κῦρος ἡγγέλθη νικῆσαι, *Cyrus was announced to have conquered.* This form of expression occurs not only with δοκεῖ, ἔοικε, *it seems*; λέγεται [*dicitur, traditur*]; ἀγγέλλεται, *it is announced*; ὁμολογεῖται, *it is agreed* — but also with συμβαίνει, *it happens*, and with several adjectives with εἰμί, as: δίκαιος, *just*; ἐπιτήδειος, ἐπικαίριος, *fitting*; ἐπίδοτος, *probable*; ἀναγκαῖος, *necessary*:

αὐτός μοι δοκῶ ἐνθάδε καταμενεῖν, *it appears to me that I myself shall remain here.*

δίκαιος εἶ ἄγειν ἀνθρώπους, *it is just that you should lead men* (you are justified in leading men).

ἐπίδοξοί εἰσι τὸ αὐτὸ πείσεσθαι, *it is to be expected that they will suffer the same.*

Poet. πρέπων ἔφους πρὸ τῶνδε φωνεῖν, *it becomes you to speak in their behalf.*

6. Predicative qualifications referring to a *Genitive* or *Dative* may be in these cases:

ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who seem to be wise.*

ἔλεγον τοῖς δοκοῦσι σοφοῖς εἶναι, *I said to those, &c.*

Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they begged Cyrus to be as ready as possible.*

παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι, *it becomes every ruler to be judicious.*

Obs. — Still the Predicate is often in the Accusative:

συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους, *it is to their advantage rather to be friends than enemies.*

EXERCISE LXVIII.

A. 1. I exhort you to fight. 2. I advise you to be prudent. 3. Thucydides relates that Themistocles fled to the king of the Persians. 4. They say that Croesus had sent to Sparta concerning an alliance against Cyrus. 5. Diogenes said that the orators were very zealous about what was just, but were far from (*say, by no means*) acting (upon it). 6. The ambassadors brought word that the city had been taken. 7. Plato advised drunken (persons) to look at themselves in a glass; for (then, he said) they would put away from them such indecency. 8. It happened that their allies in Sicily had persuaded the Athenians to come to their assistance with more ships. 9. The Athenians sent forty ships, thinking at the same time that the war there would be brought to a conclusion more quickly (*than it was*). 10. Pericles commanded the Athenians, when the Lacedaemonians invaded Attica (*gen. abs.*), not to go out against (them), but to remain within their walls.

B. 1. We say that virtue is profitable. 2. All are of opinion that the earth is a sphere. 3. They say that the arts are (the) sources of what is beautiful. 4. I thought you alone were present. 5. If a general were to reduce a city to slavery, should we say (*fut.*) that he committed an injustice? 6. It behoves good allies to be skilled in preparing the necessities for war. 7. I would purchase before all wealth the wise man to be my friend. 8. That man spoke well, who said that agriculture was the mother and nurse of the other arts. 9. Do you suppose that persons will obey the laws, when they do not know (*partic.*) what the laws command?

C. 1. I think that I erred. 2. I confess to have assented. 3. The allies promised that they would be there at the beginning of (*say*, together with) the summer. 4. I hope that I shall overcome my enemies. 5. Croesus thought that he himself was the most happy of all men. 6. I think I (too) have heard (it). 7. Do you expect that we alone shall oppose the enemy, and you escape (all) danger? 8. You think that I am (always) to contribute (*fut.*) to you, and you (always) to consume. 9. They were not willing themselves to run the risk of suffering anything from hunger.

D. 1. He said that he was general. 2. Nicias said that he was general, not they. 3. You used to say that you were master of the whole country. 4. All the allies said that they were zealous to render aid. 5. I persuaded them that I was a god. 6. They thought that they were the saviours of Greece. 7. I boast that I am the son of a brave father. 8. I will not, willingly at least, confess that I am unjust. 9. The Plataeans say that they alone of the Boeotians did not medize, and pride themselves especially upon this.

E. 1. I am justified in doing this. 2. The king is announced to be coming. 3. While the orator was making these accusations (*gen. abs.*) the ambassadors were announced to be already present. 4. The stronger are justified in governing the weaker. 5. The islanders are expected (*ἐπ' ἰδοξος*) to fight bravely in defence of their freedom. 6. The road is unpracticable for an army to march over it. 7. Evils are always agree-

able (things) for you to prophesy. 8. These persons are difficult to associate with, as they are not willing (*partic.*) to praise anything except wealth. 9. They asserted that they were justified in receiving the pay. 10. The battle indeed is reported to have been obstinate (*ισχυρός*), and many (*acc.*) to have died.

F. 1. They besought the allies to be zealous. 2. The generals entreated the armed-men to be ready on the following day. 3. O Athenians, it is possible for you to be free. 4. He forbade them to be ambitious. 5. You will find many (instances of) tyrants having been destroyed by companions who seemed to be their particular (*adv.*) friends. 6. We will give no pretext to any one to be a coward. 7. I wish to hear from you, whether you have resolved (*impers.*) to remain (*partic.*) and persevere, or to sail with us. 8. It was determined by the Grecian generals to advance in marching order and fully accoutred (*say*, having packed up what they had, and having armed). 9. It thus happened to him, that when he turned (*partic.*) the bezel of the ring (*σφενδόνη*) inwards he became (*infin.*) invisible, but (when he turned it) outwards (he became) visible. 10. They besought the Athenians to be their helpers.

LXIX. THE INFINITIVE (continued).

The Infinitive with the Article.

§ 133. The Substantive nature of the Infinitive is made more manifest by prefixing the *Article*. Yet the Infinitive with the Article nevertheless has a noun in the case required by the verb to which the Infin. belongs: τὸ τὰς ἡδονὰς φεύγειν, *the shunning of pleasures*.

Obs. — The rules given §§ 132 &c., for the case of the Subject and Predicate are applicable also to the Infinitive with the Article. Thus the Accusative with the Infinitive is often preceded by the Article:

τὸ προειδέναι τὸν θεὸν μέλλον καὶ τὸ προσημαίνειν ὃ βούλεται, καὶ τοῦτο πάντες καὶ λέγουσι καὶ νομίζουσι,

God's foreknowing the future and pointing it out beforehand to whom he will, all assert and believe.

§ 134. By having the Article prefixed the Infinitive becomes *declinable*, and thus answers to the Latin Gerund.

1. *Nominative:*

Poet. τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει, *to be thoughtful is the first step to happiness.*

τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδὲν θαυμαστόν, *that those should commit errors who are human is nothing surprising.*

2. *Accusative:*

αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται, *dying itself no one dreads.*

Especially to be noticed is the Accusative with the Prepositions εἰς, κατὰ, *in reference to*; διὰ, *on account of, because*; πρὸς, ἐπί, *besides*:

Κῦρος διὰ τὸ φιλομαθῆς (Nominative according to § 132, 4.) εἶναι πολλὰ τοὺς παρόντας ἀνθρώπων, *Cyrus, through being eager for knowledge, asked those present about many things.*

πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμαι, *I have been well trained to require what is moderate.*

Obs. — This Accusative of the Infinitive with the Article has sometimes a freer connexion with a verb or adjective after the manner of the freer Accusative (§ 38.):

οἱ Πελοποννήσιοι ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐμβαλλεῖν, *the Peloponnesians have no hope in regard to invading our country.*

3. *Genitive:*

ἐπιθυμία τοῦ πιεῖν, *desiderium bibendi.*

τὸ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίνεται, *prosperity without merit is an occasion to fools of base sentiments.*

ἐμοὶ. οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι,
*nothing is more important to me than my becoming
 as good as possible.*

Especially to be noticed is the Genitive with the prepositions ἐκ, *from*; πρό, *before*; ἕνεκα, *because, on account of*; ὑπέρ, *for, for the sake of, in order to*; διά, *by, through*; ἄνευ, *without*:

οἱ ἄνθρωποι πάντα ποιοῦσιν ὑπέρ τοῦ μὴ δοῦναι οἴκην,
people do everything in order not to suffer punishment.

Obs. — Purpose is often expressed by the Genitive of the Infinitive even without a preposition:

τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων σκοποῦς καθίσταμεν, *we place scouts that the hare may not escape from the nets.* (Comp. the rare use of the Lat. Genitive of the Gerundive: *arma cepit opprimundae libertatis.*)

4. Dative.

The Dative is especially frequent to express *Instrumentality*; it is then, like the Latin Ablative of the Gerund, to be translated, *by*:

Φίλιππος κεκράτηκε τῷ πρότερος (§ 132, 4) πρὸς τοὺς πολεμίους ἵεναι, *Philip has gained the victory by going first against the enemy.*

Also with the prepositions ἐν, *in*; ἐπὶ, *on, on condition that*; πρὸς, *besides*, and others:

πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν τοὺς αἰχμαλώτους ἐκ τῶν ἰδίων ἐλυσάμην, *besides gaining nothing from the embassy, I set free the captives at my own expense.*

EXERCISE LXIX.

A. 1. The being rich profits men nothing, if they do not know how to use their wealth. 2. The government of children (consists in) the not allowing them to be free. 3. That a man,

even though he be wise, should learn many things is not at all disgraceful. 4. To commit no sin lies out of (the bounds of) human nature. 5. It rests with us to be virtuous and depraved (*dat.*). 6. To shun pleasure which afterwards brings (*partic.*) pain is certainly the part of prudent men. 7. That one who suffers wrong should avenge himself by doing wrong in return is never right. 8. The writing a letter well does not belong to every one, but (only) to educated persons.

B. 1. Pythagoras used to say that these two excellent things had been given by the gods to men, speaking truth, and doing good. 2. The actual (*say*, itself) dying no one fears. 3. These men dreaded far more the living disgracefully. 4. Do you suppose, that, because you are a stranger, you would not be injured? 5. Athena threw away the flute (*plur.*) on account of its making her face ugly. 6. They live with a view (merely) to what is expedient, because they are selfish. 7. They would not fight it out, because they thought you stronger than themselves. 8. Whatever questions Cyrus was asked by others, he used to answer readily through his being quick of perception. 9. The ships sailed away to (*prep.*) prevent this. 10. He contrived this, so as (*prep.*) not to let the barbarians escape.

C. 1. Clearchus narrowly escaped being stoned to death. 2. The expectation of suffering (*say*, the expecting to suffer) is often more terrible than the (actual) suffering (*pf. infin.*). 3. To keep a fortune (*say*, the goods) is more difficult than to acquire one. 4. Speaking, as seems to me, is the greatest proof of right sentiment (*say*, of thinking well). 5. They gave notice of this, in order that they might not break the treaty. 6. Socrates exhorted every one to take care that he might be as wise and as useful as possible. 7. To call one a perjured man, without showing what has been done (by him), is (simply) abuse. 8. He is preparing a force, in order that he may not be injured.

D. 1. Pelopidas used to delight rather in gymnastic exercises, (*inf. with art.*) but Epaminondas in learning. 2. Death is the opposite of life, as sleep is of waking (*infinitives*). 3. Demosthenes boasts of having been acquitted of the charges brought against him (*say*, of having escaped after being indicted). 4. Wealth (*infin.*

with art.) consists more in the using than in the possessing. 5. Man seems to differ in this respect from the other animals, (namely,) in the striving for distinction. 6. Men use every expedient (*say*, contrive every thing) in order to (ἐπί) be prosperous. 7. They are sent out not to (*prep.*) be slaves, but (on the understanding that they are) to be equal to those who are left behind. 8. He was furious with Cyrus and the Medes for having gone away and left (*partic.*) him helpless.

LXX. THE INFINITIVE (continued).

The Infinitive with ἄν.

§ 135. By the addition of ἄν the Infinitive acquires a potential or hypothetical meaning, and denotes therefore either that something only *might happen*, or that under certain circumstances something *would happen*, or *would have happened*. Here two cases are possible:

1. the Infinitive with ἄν can be replaced by the *Optative with ἄν*:

μάλιστα οἶμαι ἄν σοῦ πυθέσθαι (ὅτι πυθοίμην ἄν),
I think I could learn it best from you.

δοκεῖτέ μοι πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλεύσασθαι (ὅτι ἄν βουλευσάσθε), εἰ τὸν τόπον τῆς χώρας πρὸς ἣν πολεμεῖτε ἐνθυμηθεῖτε, *it seems to me you would much better settle about the war, if you took into account the localities of the country against which you are making war.*

2. the place of the Infinitive with ἄν can be supplied by the *Hypothetical Indicative with ἄν*:

Κῦρος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι (οἶμαι ὅτι ἄν ἐγένετο), *if Cyrus had lived, it seems he would have become one of the best of rulers.*
 τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἄν

κεκλῆσθαι ἡγεῖτο (i. e. Σ. ἡγεῖτο, ὅτι εἴ τινες ταῦτα ἡγνόουν, ἐκέκλυντο ἂν ἀνδραποδώδεις), *Socrates thought that, if any did not know this, they would be called slavish.*

EXERCISE LXX.

1. If he had anything he said he would give it. 2. How much do you think the horse would fetch (*say, find*), if it were sold (*partic.*)? 3. They think that they should retrieve their defeat by taking to (themselves) allies. 4. He thought that persons who made light of (*partic.*) this, would perhaps despise greater things as well. 5. It appeared to us that he would gladly perform this in behalf of our state. 6. It is not possible that one man should ever be able to perform all this. 7. I am of opinion that by undertaking the expedition you would have aided the Lacedaemonians. 8. He thought, that if he were to render the Medes powerless, he should easily rule over all the (nations) round about. 9. The king hoped that the Athenians would perhaps come out against (him) and not suffer their land to be laid waste (before their eyes). 10. They expected that if they took this the most considerable city in Acarnania first, the other places would easily come over to them. 11. The Argive people, thinking that the alliance with the Athenians would be of the greatest service to themselves, built long walls towards the sea. 12. Their inward (parts) burned so, that the sick persons would most gladly have thrown themselves into cold water.

LXXI. THE PARTICIPLES.

A Participle, like the Infinitive (§ 126), is a *verbal noun*. It has the same things in common with the verb as the Infinitive, the same points also in common with the noun; but it is distinguished from the Infinitive inasmuch as the latter resembles a *nomen actionis*, whereas the Participle has the nature of an adjective and, very often, of a gerund, as ἐκτείνε τῶπτων, *he killed by beating*.

§ 136. *Attributive Use of Participles.* A Participle, corresponding to an adjective or to a relative sentence, is joined to a substantive, to ascribe to it a permanent quality:

πόλις εὐρείας ἀγυιάς ἔχουσα, *i. e.* εὐρυάγυια or ἡ εὐρείας ἀγυιάς ἔχει, *a city having broad streets.*
αἱ καλούμεναι Αἰόλου νῆσοι, *the so-called islands of Aeolus.*

ὁ παρὼν καιρός, *the present opportunity.*

Obs. — Like an adjective the Participle also becomes a substantive by having the article prefixed: οἱ παρόντες, *those present*; ὁ τυχών, *the first comer*. Such participles may often be translated by substantives: ὁ δράσας, *the doer*; οἱ λέγοντες, *the speakers*; τὸ συμφέρον, *the advantage*; τὰ δέοντα, *the duty*; πρὸς τὸ τελευταῖον ἐκβάν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται, *everything that happened before is judged of in accordance with its final result.*

EXERCISE LXXI.

1. Right-thinking men prevail everywhere. 2. I was visiting the friend (of mine) who was sick. 3. The so-called Perioeci were not willing to go to the assistance of the Spartans. 4. They say that the country called Delta was once hidden by the waves of the sea. 5. I am content with what I have (*say, the present suffices me*). 6. I know not how the present war may result. 7. They are rich, who are content with what they have. 8. Do not revile the dead. 9. They overtook the fugitives (*partic.*) near the (river) called Peneus. 10. It is just that the conquerors should rule over the conquered. 11. Every night seems long to the sick man.

LXXII. THE PARTICIPLES (continued).

§ 137. *Appositive Use of Participles.* The Participle serves to ascribe to a substantive a merely transient quality or activity. In this case the Participle is a shorter and less definite mode of expres-

sion for what is otherwise expressed by subordinate clauses with conjunctions of the most different kinds.

A Participle used in this way is:

1. *Temporal,*

with the distinctions of time mentioned in Chap. LVI. (esp. § 95):

προσέχετε τὸν νοῦν τούτοις ἀναγινωσκομένοις, *give attention to this whilst being read.*

Hom. ὡς ἄρα φωνήσας ἀπεβήσето = ἐπεὶ ὡς ἐφώνησε, *after having thus spoken he went away.*

Observe especially ἔχων and φέρων in descriptions, which may frequently be translated by the English *with*:

τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδα, *they sent away Alcidas with (having) the ships.*

χρώμενος, in a similar sense: πολλῇ τέχνῃ χρώμενος, *with (using) much skill.*

So also, ἀρχόμενος, *at first*; τελευτῶν, *at last*; διαλιπὼν χρόνον, *after a time*; εὖ ποιῶν, *fortunately*; καλῶς ποιῶν, *justly*.

The Participle ὢν cannot be omitted when *being* is to be ascribed to a substantive:

Ἀλκιβιάδης ἔτι παῖς ὢν ἐθαυμάζετο, *while yet a boy Alcibiades was admired.*

2. *Causal and Final,*

where the Participle is to be resolved by *since*, *by* or *by the fact that*, when referring to the present or past, and by *that*, *in order that*, when referring to the future:

οὐκ ἔστιν ἀδικοῦντα δύναιμι βεβαίαν κτήσασθαι, *firm power is not to be gained by acting unjustly.*

τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δῶσοντα, *he who acts unjustly ought to be brought*

before the judges in order that he may suffer punishment.

3. *Concessive,*

a somewhat rarer use:

τὸ ὕδωρ εὐωνότατον ἄριστον ὄν, *water is the cheapest though it is the best.*

ὁμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως, *though suspicious of what had been done, and indignant, you still maintained the peace.*

4. *Hypothetical,*

a very frequent use, where the Participle is to be resolved by *if*, and corresponds to one of the forms of the Hypothetical *Protaseis* mentioned in § 114:

τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν, *if you benefit your friends you will be able also to punish your enemies (ἐάν).*

Also with the article:

ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται, *a person is not educated if he has not been beaten.*

οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν, *a man cannot rule without giving pay.*

EXERCISE LXXII.

A. 1. Gelon, after having conquered the Carthaginians at Himera, brought the whole of Sicily under his sway (*say, himself*). 2. The Dioscuri save sailors when they are caught in a storm at sea. 3. Socrates, when conversing, especially exhorted his associates (*partic.*) to (the practice of) continence. 4. They set fire to the temples and the city; and when they had done this, they set sail for the other islands. 5. When they had numbered all in this way, they arranged them according to tribes. 6. Chryses came *with* a ransom (*plur.*) for his daughter. 7. At this (juncture) the generals arrive *with* the (promised) assistance from the Athenians. 8. The Greeks opposed the

Persians, when they invaded their land, with much skill. 9. At last, then, I have come to the handicraftsmen. 10. I will go through each in order beginning from the first. 11. After a time the man (οὗτος) who gave the drug, examined his hands and legs.

B. 1. He came without any great delay (*say*, not waiting much time). 2. I said, therefore, that I also would come with Socrates, as I had been invited here by him to dinner. You did well (*partic.*) said he. 3. It does not become you, who are Athenians, to make peace upon these terms. 4. They live by plunder (*partic.*). 5. On what ground (*say*, having learnt what) did he say this? 6. What has come to you that (*say*, having suffered what) you have done this? 7. I say (*so*) for this reason, because I wish (*partic.*) it to appear to you (in the same light) as (it does) to me. 8. Every polity is the soul of a state, since it has as much power, as mind (possesses) in the body. 9. He proceeds to Delphi to consult the oracle. 10. They have been told to meet here for the purpose of deliberating.

C. 1. Although they arrived too late (*adj.*) for the battle they yet were desirous to see the Medes. 2. You know that Homer in the banquetings of his heroes does not entertain them on fish (*dat.*), and this, though they were by the sea on the Hellespont. 3. Though laying down (as a principle) that prudence consists in minding one's own business, he afterwards says that nothing prevents those who manage other people's business from being prudent. 4. How little can (*partic.*) mortals (ἄνθρωποι) foresee respecting the future, (and yet how) much we undertake to do! 5. If you overcame pleasures and desires you would be prudent in an especial degree. 6. If you abstain from anger, you will be the gainer; but if you do not abstain, you will act as a fool. 7. But we, by standing (βεβηκότες) upon the ground, shall strike much more severely. 8. It is your duty, if you are brave men, to save the allies, and to send out soldiers to do it. 9. If you do what is right, you will obtain God as your ally. 10. They would not care if they did not suppose this.

LXXIII. THE PARTICIPLES (continued).

§ 138. *The Participle with an Absolute case.* The Participle with a noun or pronoun in the Absolute

Genitive or Accusative, serves to point out the circumstances mentioned in § 137. The noun or pronoun to which the Participle refers may be regarded as its *subject*, since from it proceeds the action expressed by the Participle. This construction, therefore, may be resolved by a separate clause, beginning with a conjunction, in which the word in the Genitive or Accusative must appear in the Nominative:

τούτων ἀναγινωσκομένων τὸν νοῦν προσέχετε, *attend whilst this is being read* (comp. § 137, 1).

1. *The Absolute Genitive,*

for which may be substituted clauses with temporal, causal, concessive, or hypothetical conjunctions:

Περικλέους ἡγουμένου πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι, *as long as Pericles led them (Pericle duce), the Athenians produced many and splendid works.*

ναυμαχίας γενομένης τέτταρας τριήρεις λαμβάνει Γοργώπας, *navali pugna facta Gorgopas quattuor triremes capit.*

ὅλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτροπομένης τῷ στρατηγῷ, μεγάλα τὰ τ' ἀγαθὰ κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γενέσθαι, *as the whole state in the dangers of war is committed to the care of the general, it is natural both that great good should happen when he is successful, and great evil when he fails.*

Obs. 1. — On the necessity of the Participle of εἶναι—σοῦ παιδὸς ὄντος [Lat. *te puero*] see § 137, 1. An exception occurs in the case of the adjectives ἐκών and ἄκων, which very much resemble Participles: ἐμοῦ ἐχόντος, *with my will*; ἐμοῦ ἄκοντος, *me invito*.

Obs. 2. — The Absolute Genitive is employed even where

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Obs. 2. — The Absolute Genitive is employed even where

the subject of the Participle is mentioned also in the leading sentence: ταῦτ' εἰπόντος αὐτοῦ ἔδοξε τι λέγειν τῷ Ἀστυάγει, *after thus speaking he seemed to Astyages to say something (of importance).*

2. The Absolute Accusative

is usual in the case of some impersonal verbs, especially δέον, *it being a duty*; ἐξόν, παρόν, *it being allowed, feasible*; προσήκον, *it being befitting*; ὁδόν, *it having been decided*:

οὐδεὶς ἐξὸν εἰρήνην ἄγειν πόλεμον αἰρήσεται, *no one, being allowed to be at peace, will choose war.*

πολλάκις ὑμῖν ἐξὸν πλεονεχτῆσαι οὐκ ἠβλήσατε, *though it was often easy for you to gain more you were unwilling.*

οἱ Συρακούσιοι κραυγῇ οὐκ ὀλίγῃ ἐχρῶντο, ἀδύνατον δὲ ἐν νυκτὶ ἄλλῃ τῷ σημεῖναι, *the Syracusans raised no small shout, it being impossible to make a signal during the night by anything else.*

EXERCISE LXXIII.

A. 1. This happened when I was sleeping. 2. When all were silent, he spoke as follows. 3. When God gives, envy has no power. 4. Things being so, it will be better to wait. 5. When the dragon's teeth were sown, armed men sprang from the earth. 6. When the enemy assaulted the city, famine attacked (*say, touched*) the Romans. 7. When Philip undertook the expedition against the Byzantines, Alexander was sixteen years old. 8. After this, when the Peloponnesian war was already surging up, he persuaded the people to send assistance to the Corcyreans. 9. The Athenians said this, inasmuch as it had been clearly shown that the fortunes (*say, affairs*) of the Greeks depended upon (*say, were in*) their ships. 10. Stationed thus, they all seemed to him to be looking at one another. 11. (The matter) being so, you will not with my consent exchange peace for war. 12. Pericles departed with all speed for Caunus and Caria, news being brought (ἐσαγγελθέντων) that the enemy's ships are sailing against them.

B. 1. Do not speak when you ought to be silent. 2. Shall we take the field, when we might come to terms? 3. Why do you remain, when you are at liberty to go away? 4. They are not come, though they have been told to be present. 5. Here the general encamped, as it was impossible to cross the river without boats. 6. Though he might have been king, he conferred the sovereignty upon another. 7. In the next place (ἐπειτα) we shall be doing them an injury, and be causing them to live worse, when it was possible for them (to live) better. 8. When you may easily rule over the whole of Asia, will you choose something else? 9. As both (parties) were already thinking of retiring and nothing had been settled, they went home. 10. It is the part of brave men, when they are injured, to go to war from (a state of) peace, but, when a good opportunity offers, from war to come to terms again.

LXXIV. THE PARTICIPLES (continued).

§ 139. *The Predicative Participle.* The Participle, like the Infinitive, serves to complete a verb, by attributing to a word contained in the sentence something which is not a mere addition but an essential part of the statement. The Supplementary or Predicative Participle may refer either

1. to the *subject* of the sentence:

παύεσθε ἀεὶ περὶ τῶν αὐτῶν βουλευόμενοι, *cease always consulting about the same things.*

ἴσθι λυπηρὸς ὢν, *know that you are troublesome, or*

2. to a *dependent word* in the sentence:

ὁ πόλεμος ἔπαυσε τοὺς Ἀθηναίους ἀεὶ περὶ τῶν αὐτῶν βουλευομένους, *the war caused the Athenians to cease from always consulting about the same things.*

οἶδα αὐτὸν λυπηρὸν ὄντα, *I know him to be troublesome.*

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ὥς εἶδον αὐτοὺς πελάζοντας, οἱ λεηλατοῦντες εὐθὺς ἀφέντες τὰ χρήματα ἔφευγον, *cum eos appropinquantes vidissent, praedantes praeda statim relicta fugam capessiverunt.*

ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγομένου,
I once heard Socrates discoursing about friends
[*audivi Socratem disputantem*].

Χερρόνησον κατέμαθε πόλεις ἕνδεκα ἢ δώδεκα ἔχουσιν,
he learnt that the Chersonese had eleven or twelve cities.

ἄνθρωποι καλοὶ κάγαθοὶ ἐπειδὴν γινῶσιν ἀπιστούμενοι,
οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *when good men perceive that they are distrusted, they do not like those who distrust them.*

Obs.— With σύννοιδά' μοι, *I am conscious*, the Participle may be connected with the Nominative of the Subject or the Dative (μοί): ἐμαυτῷ συνῆδιν οὐδὲν ἐπιστάμενος or ἐπιστάμενῳ, *I was conscious of knowing nothing*. In the sense of "to be aware" it may also have the Accusative of the Participle.

3. Verbs of emotion,

as: χαίρω, ἡδομαι, τέρπομαι, *I rejoice*; ἀγαπάω, *I am satisfied*; χαλεπῶς φέρω, *aegre fero*; ἄχθομαι, *I am dissatisfied*; ἀγανακτέω, *I am vexed*; αἰσχύνομαι, *I am ashamed*; μεταμέλομαι or μεταμέλει μοι, *I repent*.

Examples:

Hom. ὁ δὲ φρεσὶ τέρπετ' ἀκούων, *but he rejoiced in heart at hearing (it).*

μεταμέλει αὐτῷ ψευσαμένῳ, *he repents having told a lie.*

4. Verbs of pointing out and asserting,

as: δείκνυμι, ἀποφαίνω, *I shew*; ἐξελέγχω, *I prove, convict*; ἀγγέλλω, *I announce*; ὁμολογέω, *I agree*. Examples:

Obs. — In English such Predicative Participles are mostly expressed by the Infinitive with *to*, or by sentences with *that*, sometimes also in other ways. In some cases, however, the English language also makes use of a Participle in a similar way: *I feel myself affected by it; he found him armed.*

The verbs which admit of a Supplementary Participle may be classified as follows:

1. Verbs which express a condition,

as: *ἔχω*, *I am in a condition*; *τυγχάνω*, *I chance to be*; *λανθάνω*, *I escape notice*; *φαίνομαι*, *δηλόω*, *φανερὸς*, *δῆλός εἰμι*, *I am manifest*; *ἔοικα*, *I seem*; *διατελέω*, *διάγω*, *I continue*; *ἀνέχομαι*, *καρτερέω*, *I hold out, endure*; *κάμνω*, *I grow weary*; *ἀπαγορεύω*, *I despair*; as well as the verbs which denote the beginning, interrupting or ending of a condition; *ἄρχομαι*, *I begin*; *φθάνω*, *I am beforehand*; *οἶχομαι*, *I depart, I am off*; *ἐπι-*, *διαλείπω*, *I break off, I suspend*; *παύω*, *I make to cease* (*παύομαι*, *I cease*). Examples:

κηρύξας ἔχω (more emphatic than *ἐκήρυξα*, comp.

Lat. *nuntiatum habeo*), *I have announced.*

τίς ἔτυχε παραγενόμενος; *who happened to be present?*
διατελῶ εὖνοιαν ἔχων πᾶσιν ὑμῖν, *I continue cherishing a kindly feeling for you all.*

μὴ καμῆς φίλον ἄνδρα εὐεργετῶν, *don't grow weary of benefiting a friend.*

ἄλλα μυρία ἐπιλείπω λέγων, *I refrain from saying innumerable other things.*

2. Verbs of perceiving,

as: *ὁράω*, *I see* (*περιοράω*, *I overlook, endure*); *ἀκουω*, *I hear*; *οἶδα*, *I know*; *μανθάνω*, *I learn*; *γινώσκω*, *I get to know*; *αἰσθάνομαι*, *I perceive*; *εὕρισκω*, *I find*; *μέμνημαι*, *I remember*. In several of these the object is in the Genitive according to § 51. Examples:

ὥς εἶδον αὐτοὺς πελάζοντας, οἱ λεηλατοῦντες εὐθὺς ἀφέντες τὰ χρήματα ἔφευγον, *cum eos appropinquantes vidissent, praedantes praeda statim relicta fugam capessiverunt.*

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Φίλιππος πάντα ἔνεκα ἑαυτοῦ ποιῶν ἐξελήλεγκται, *it has been proved that Philip does everything for his own sake.*

ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας, *they make manifest that the banished had long been base.*

Obs.—The Infinitive may be used as well as the Participle with many of the verbs enumerated in § 139, but in a somewhat different sense: ἄρχομαι διδάσκων, *I begin to be a teacher*; ἄρχομαι διδάσκειν, *I begin to teach* (my teaching); αἰσχύνομαι λέγων, *I am ashamed though I say it*; αἰσχύνομαι λέγειν, *shame prevents me from saying.*

EXERCISE LXXIV.

[*Examples on Section 1.*]

A. 1. When I arrived, he happened to have (just) gone away. 2. Now you have (positively) debarred me from this. 3. He has the whole country in subjection (*say*, having subdued) to himself. 4. About fifty armed-men chanced (just then) to be sleeping in the market-place. 5. The expedition was secretly (ἐλάνθανεν) maintained by him. 6. The Athenians were evidently exceedingly grieved at the capture of Miletus. 7. It was plain to all that the Thebans (*say*, the Thebans were manifest to all) would be compelled (*fut. partic.*) to fly to you for refuge. 8. The generals were manifestly so circumstanced. 9. For the greater part of the day they continued to make trial of each other's (strength). 10. Pallas will not suffer herself to be conquered. 11. This year the Athenians began building their long walls to the Piræus. 12. The Scythians arrived at the bridge long before the Persians. 13. You made him give over being a commander. 14. The barbarians not only ceased making expeditions against us, but even suffered their own country to be laid waste. 15. They grew weary of standing opposite each other the whole day.

[*Examples on Section 2.*]

B. 1. When day dawned they saw several ships sailing in to the harbour. 2. We see that we are unable to overcome them. 3. It is incumbent on them not to overlook the build-

ing of the wall. 4. I know that I am mortal. 5. He knows that these contests are useful to the soldiers. 6. Philip is not ignorant that (in) this he is saying what is not just. 7. The Athenians perceived that they were dismissed for no better reason (than this). 8. Do you not understand that you have been imposed upon? 9. They did not perceive that they were labouring in vain. 10. He hears the enemy approaching. 11. I myself heard Thrasymachus say this. 12. Then indeed I perceived that I was being laughed at. 13. They learnt that the Assyrians were invading the country. 14. I don't remember saying this. 15. This was found to be useful.

[Examples on Sections 3 and 4.]

C. 1. The gods rejoice at being honoured by men. 2. I delight in conversing with very old men. 3. They are satisfied with being honoured by meaner and more worthless men. 4. I am not content to live upon these terms. 5. They were annoyed at being confuted. 6. The Athenians repented of having delivered up the prisoners from the island. 7. He is convicted of acting basely towards (his) friends. 8. I never yet repented of having been silent, but frequently of having spoken. 9. He has being convicted of imposing on us. 10. The Persians relate that Cyrus had a very excellent disposition.

LXXV. THE PARTICIPLES (continued).

§ 140. *The Participle with ἄν.* By the addition of the Particle ἄν the Participle, in every case like the Infinitive, acquires the meaning of *possibility* or that of an *Apodosis* in a *Hypothetical Sentence*, and may therefore be resolved in two ways:

1. by the *Optative* with ἄν:
 ἐγὼ εἶμι τῶν ἡδέως μὲν ἄν ἐλεγχθέντων, ἡδέως δ' ἄν ἐλεγχάντων, *I am one of those who would gladly be refuted* (οἱ ἄν ἐλεγχθεῖν), *and would gladly refute* (οἱ ἄν ἐλέγξειαν).
 εὐρίσκω ταύτην ἄν μόνην γενομένην τῶν μελλόντων

κινδύνων ἀποτροπήν, *I find this would be the only prevention of the coming dangers* (ὅτι ἂν γένοιτο). ἴσμεν καὶ ὑμᾶς ἂν καὶ ἄλλους, ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους, δρῶντας ἂν αὐτό, *we know that you as well as others in the same position would do the same thing*, i. e. ὅτι εἰ γένοισθε δρῶτε ἂν.

2. By the *hypothetical Indicative* with ἂν (§ 114, 2d.): Φίλιππος Ποτίδαιαν ἐλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις ἀπέδωκεν, *when Philip had taken Potidaea and might have (ὅτε ἐδυνήθη ἂν) kept it himself, if he had wished, he gave it back to the Olynthians.*

EXERCISE LXXV.

1. He left unnoticed many things that might justly have been said. 2. I am one of those who would be able to judge. 3. He seems to belong to the (class of men) who would readily betray their country for the sake of a little gain. 4. They invent things, which do not exist, and would not (be likely to) happen. 5. I know that the Athenians would do anything to secure (*say*, in behalf of) our safety. 6. He drew up the hoplites (in the expectation) that the place might be taken (*gen. abs.*). 7. I am silent about the other (events) though I might have much to say. 8. Though he might easily have been acquitted by his judges, he chose rather to die.

LXXVI. THE PARTICIPLES (continued).

§ 141. *The Verbal Adjectives.* Verbal Adjectives are, like Participles, verbal nouns of an adjective kind, but differ from participles by being much more restricted in their usage, and referring to no special time.

The Verbal Adjectives in -τέος, implying *necessity*, admit of a double construction:

1. The *object* of a necessary action becomes the *subject*, and the Verbal Adjective agrees with it:

ὁ πατήρ σοι τιμητέος ἐστίν, *pater tibi venerandus est.*
 ἡ πόλις τοῖς πολίταις ὠφελητέα, *the state must be assisted by its citizens.*

2. The Neutral or impersonal construction, where the necessity of the *action* is made specially prominent; the object of the action is in the case required by the verb:

διωκτέον τὴν ἀρετὴν, *we must pursue virtue.*
 ἀπτεόν τοῦ πολέμου, *you must try war.*
 βοηθητέον ἡμῖν ἐστὶ τοῖς πράγμασιν, *we must help the state.*

The person, who is to, or must, do something, is in both cases in the Dative: in the second, sometimes in the Accusative:

οὐδενὶ τρόπῳ ἐχόντας ἀδικητέον, *in no way must you willingly do injustice.*

Obs. — In the Neuter construction we often find the Plural: πολεμητέα ἐστίν, *we must fight.*

EXERCISE LXXVI.

1. This must not be said by me. 2. This is plain, that if you wish to be honoured, the state must be benefitted by you. 3. Such a law must be abolished, and not permitted to be valid. 4. If you intend to save the city the wall must be built (right) along. 5. They must not look on and see the country devastated (*nom.*). 6. All this must be done by us immediately upon the commencement of spring. 7. The man who wishes (*partic. accus.*) to be happy must follow after and practise temperance. 8. We have allies, whom we must not deliver over to the Athenians, but must succour speedily, and with all our might.

LXXVII. SOME PECULIARITIES OF RELATIVE CLAUSES.

§ 142. *Attraction*. 1. The Relative Pronoun in general follows the rule, that it agrees in Gender and Number with its antecedent; but in Case it accommodates itself to the sentence in which it stands:

μέμνησθε τοῦ ὅρκου ὃν ὁμωμόκατε, *be mindful of the oath which you have sworn.*

2. An exception from this rule is *Attraction*, or the process, by which the Relative is *attracted* in Case by the word to which it refers: μέμνησθε τοῦ ὅρκου οὗ ὁμωμόκατε.

3. With *Attraction* another process is frequently combined, viz., *shortening*. This consists in the Article or the Demonstrative Pronoun being left out, and the Relative with the word to which it refers being drawn together into a single clause: μέμνησθε οὗ ὁμωμόκατε ὅρκου.

4. If the word referred to by the Relative is a mere pronoun, the Relative remains quite alone, but stands in the case which the Demonstrative would have had:

μέμνησθε οὗ ὁμωμόκατε = μέμνησθε τούτου ὃ ὁμωμόκατε, *remember that which you have sworn.*

ἀμελῶ ὧν με δεῖ πράττειν = ἀμελῶ τούτων ἃ με δεῖ πράττειν, *I neglect what I should do.*

Attraction, however, can occur only under the following conditions:

1. The *Relative clause* must be closely connected with the word to which it refers, must be an *essential* part of it. *Attraction* is inadmissible in a *Rela-*

tive clause, which only loosely adds a remark to a substantive, which might quite as well be wanting, or be annexed by means of καί and a demonstrative pronoun.

2. The sentence must be such as would have the Relative pronoun in the *Accusative*, but its antecedent in the *Genitive* or *Dative*:

τίς ἡ ὠφέλεια τοῖς θεοῖς τυγχάνει οὐσα ἀπὸ τῶν δώρων ὧν παρ' ὑμῶν λαμβάνουσιν, *what advantage have the gods from the presents which they receive from you?*

εἰσφέρετε ἀφ' ὅσων ἕκαστος ἔχει, *contribute from what each has* (ἀπὸ τοσοῦτων ὅσα).

λέγεις οὐ σύμφωνα οἷς τὸ πρῶτον ἔλεγες, *you do not say what harmonises with what you first said* (τούτοις ᾧ).

τῷ ἡγεμόνι πιστεύομεν ᾧ ἂν Κῦρος δῷ, *we shall trust the commander whom Cyrus gives (us)*, (τούτῳ ὃν).

§ 143. Other Relative expressions, all involving either Shortening or Attraction, are:

ἀνθ' ὧν, *because*, i. e. ἀντὶ τούτων ᾧ, or ἀντὶ τούτων ὅτι:

εὖ ἐποίησας ἀνθ' ὧν ἔπαθες, *you did good because you received good* (for that which you received).

ἐφ' ᾧ, ἐφ' ᾧτε, *for the purpose of, on condition that*, i. e. ἐπὶ τούτῳ ὥστε, often with the Infinitive:

οἱ τριάκοντα ἡρέθησαν ἐφ' ᾧτε συγγράφαι νόμους, *the thirty were chosen for the purpose of drawing up laws.*

ἐξ οὗ, ἀφ' οὗ, *ex quo, since*, i. e., since the time that. On ἐν ᾧ, εἰς ὃ, ἄχρι οὗ, § 122.

οἷος, more complete τοιοῦτος οἷος, with the Infini-

tive, *of the kind that, of the kind to*, and οἶδτε, with the Infinitive, *able, possible*:

οὐκ ἦν ὥρα οἷα ἄρδαιεν τὸ πεδῖον, *it was not the season to water the field.*

οὐχ οἶοίτε ἦσαν βοτῆσαι, *they were not able to render help* (comp. § 129).

ἴσον, for τοσοῦτο ἴσον, *enough to*, with the Infinitive:

ἔχομεν ἴσον ἀποζῆν, *we have enough to live on.*

§ 144. An *inverted* Attraction takes place when a noun or pronoun is put in the same case as the Relative which refers to it:

τῇν οὐσίαν ἣν κατέλιπε τῷ υἱεῖ οὐ πλείονος ἀξία ἐστίν, *the property which he left his son is not worth more*, instead of ἡ οὐσία ἣν.

So οὐδεῖς, μηδεῖς, become one word, as it were, with ὅστις οὐ:

οὐδενὶ δῖφ οὐκ ἀποκρίνεται, properly οὐδεῖς ἐστίν δῖφ οὐκ, *nobody whom he does not answer.*

Observe also such expressions as: θαυμαστὸς ὅσος, i. e. θαυμαστὸν ἐστίν ὅσος, *wonderfully great*; θαυμαστῶς ὥς, i. e. θαυμαστὸν ἐστίν ὥς, *it is wonderful how*.

EXERCISE LXXVII.

[EXAMPLES ON § 142.]

- A. 1. I am delighted at the letter which you have written. 2. He gave them a share of what he had. 3. Did you forget anything which you wished to say? 4. I remember nothing which I did. 5. The general came leading an army from the cities which he had persuaded. 6. This is the custom of all the nations which we know. 7. Cyrus marched against (them) with what force he had. 8. You share in the freedom which we have acquired.

[EXAMPLES ON § 143.]

B. 1. I feel gratitude to you, because you came. 2. Because we have been insulted, let us avenge ourselves upon them. 3. It is not yet many days, since you were victorious. 4. They know on what conditions Cyaxares is taking them as allies. 5. They brought word on what conditions the Lacedaemonians would make peace. 6. He was a man of the kind to be pleased at being praised. 7. The majority of the soldiers seems to me of the kind to follow. 8. I never heard such a man to lie. 9. There was left of the night enough (for us) to go through in the dark.

[EXAMPLES ON § 144.]

C. 1. As for this man (*nom.*), the honours which he received are manifest. 2. The power which you say that I possess, of this I will be master. 3. We have agreed then, that a subject, of which there would be neither teachers nor learners, is not capable of being taught. 4. There was nobody whom he did not laugh at. 5. There is no one of all of you of whom with regard to age I might not be father. 6. It is necessary, then, that there should be no one who should not, somehow or other, have a share in justice. 7. It is wonderful how far he advanced. 8. He has become wonderfully miserable. 9. I accomplished this with a wonderful amount of labour. 10. He looked at me with his eyes in an incomprehensible sort of way (*say*, something incomprehensible how).

LXXVIII. INTERROGATIVE SENTENCES.

§ 145. 1. The simple *Direct Question* may be introduced by Interrogative pronouns or adverbs. In Greek several different questions may be included in one interrogative sentence:

ἀπὸ τούτων φανερόν γενήσεται, τίς τίνας αἰτιός ἐστιν,
*from this it will be clear who is chargeable with
 what* (who is chargeable and with what).

2. When the question refers not to a single word, but to a whole sentence, it may be indicated
 a) merely by the *tone of voice*:

οὐ φοβεῖ μὴ ἤδη πρεσβύτερος ᾔης; *do you not fear that you are already too old?*

b) by *Interrogative particles*, which, in translating into English, cannot always be expressed by separate words. The most important Interrogative particles are ἄρα and ἤ, both equivalent to the Latin affix *-ne*. Which answer is expected, is indicated by neither of these particles:

ἄρ' εἰμὶ μάντις; *am I a prophet?*

ἤ οὗτοι πολέμιοί εἰσιν; *are those enemies?*

Obs. — If an *affirmative* answer is to be specially indicated οὐ is added, if a *negative*, μὴ is added to ἄρα. Hence ἄρα οὐ corresponds to the Latin *nonne*, ἄρα μὴ to the English *surely not*.

§ 146. The *Indirect Question* in Greek is by no means clearly distinguished in regard to Mood from the direct. So likewise the direct Interrogatives, pronouns and adverbs, are often used instead of the indirect ones:

αἱ γυναῖκες ἡρώτων αὐτούς, τίνας εἶεν, *the women asked them who they were.*

§ 147. The English indirect Interrogative *if* or *whether* is represented by εἰ, more rarely by ἕάν (with the Subj.), sometimes by ἄρα. *Whether or not* or *whether perhaps* may be rendered by μὴ:

σκοπεῖτε, εἰ δικαίως χρήσομαι τῷ λόγῳ, *see whether I speak justly.*

ἔρα, μὴ παίζων ἔλεγεν, *see whether or not he spoke in jest.*

§ 148. The direct *double question* (disjunctive question) is most generally introduced by πότερον (πότερα) — ἤ, Lat. *utrum — an*:

πότερον δέδρακεν ἢ οὐ; πότερον ἄκων ἢ ἐκὼν; *has he done it or not? willingly or unwillingly?*

In an indirect double question the same Interrogatives may be used, but also εἰ — ἤ, *whether* — or, and εἴτε — εἴτε:

ἀποροῦμεν, εἴτε ἄκων εἴτε ἐκὼν δέδρακεν, *we are in doubt whether he has done it willingly or unwillingly.*

EXERCISE LXXVIII.

[EXAMPLES ON § 145.]

A. 1. He then who performs just actions is just, and he (who performs) unjust actions is unjust? Certainly (πῶς γὰρ οὐ). 2. By doing what might they recover their ancient excellence? 3. Who (are) these strangers I see? 4. Is it then the part of a just man to injure any man whoever he may be (ὅστις οὖν)? 5. Which of them (all) do you think will not revolt from us on a slight pretext? 6. Whom could we find to have been more greatly benefited (and) by whom? 7. Don't you think it would be best for us to journey in the dark? 8. Does it not at least behove every man to provide himself with continence in his soul? 9. Do you give me all this. 10. Surely we should not be ashamed to imitate the Persian king? Certainly not.

[EXAMPLES ON § 146—148.]

B. 1. I do not care what the many say. 2. Let us say nothing before it is clear what they will do. 3. You see us, then, how many we are? 4. Reflect how this might happen. 5. Whether you will do this I don't know. 6. Direct your attention to this, whether I speak what is just or not. 7. These men will decide whether you ought to remain or to go back again. 8. He was at a loss whether he ought to advance, or on the other hand (αὖ) to retreat. 9. I asked him whether he thought it advantageous, or (merely) the safer (plan).

LXXIX. THE NEGATIVES.

Simple Negatives.

§ 149. The Greeks have two different negatives, οὐ and μή. Numerous compounds and derivatives

are formed from each, as: οὔτε, μήτε, οὐδείς, μηδείς, οὐδαμῶς, μηδαμῶς. The principal distinction between οὐ and μή is that οὐ *denies* a fact, μή the mere *conception* of it. Hence arise the following special rules:

1. οὐ is used in all direct statements, whether the reality of something is denied by the *Indicative*, or the possibility or probability of something by the *Optative with ἄν*:

Φίλιππος οὐκ ἄγει εἰρήνην, *Philip does not maintain peace.*

οὐκ ἂν ἄγοι εἰρήνην, *he would not (will hardly) maintain peace.*

οὐκ ἂν δύναιο μὴ χαμῶν εὐδαιμονεῖν, *you could not be happy without labouring.*

2. οὐ is used in indirect questions to which an affirmative answer is expected (§ 145, *Obs.*); but μή when a negative answer is expected.

§ 150. In independent sentences μὴ is used with the *Aorist Subjunctive*, with the *Optative of wishing*, with the *Indicative of wishing*, and with the *Imperative*:

μὴ θορυβήσητε, *do not make a disturbance.*

μὴ γένοιτο, *may it not happen.*

μήποτ' ἐπ' ἀπρήκτοις νόον ἔχε, *never devote your thoughts to what is impracticable.*

Obs. — In these cases μὴ generally corresponds to the Latin *ne*.

§ 151. οὐ in general is used in all those dependent sentences which do *not* express a negative purpose or a condition:

ᾔδειν, ὅτι οὐ ῥᾴδιον εἶη, *I knew it was not easy.*

ἃ οὐκ ἔατε τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ποιεῖτε, *what you do not allow your children to do, you do yourselves.*

Obs. 1. — In indirect questions οὐ as well as μή may be used with εἰ in the sense of *whether*:

σκοποῦμεν, εἰ πρέπει ἢ οὐ, *let us consider whether it is becoming or not.*

πειράσομαι μαθεῖν, εἰ ἀληθές ἢ μή, *I will try to learn whether it is true or not.*

Obs. 2. — In such Relative Sentences as contain quite a general idea, μή may be used:

ἃ μή οἶδα, οὐδὲ οἶομαι εἰδέναι, *what I do not know, I do not think I know.*

§ 152. μή is used in sentences denoting intention or purpose, in those indirect Interrogative and Relative sentences where a purpose of *hindering* is implied, in every *Protasis* of an *Hypothetical* sentence, and lastly in *Hypothetical* Relative clauses, as well as in *Hypothetical* Temporal clauses:

ἐάν τις κάμῃ, παρακαλεῖς ἱατρόν, ὅπως μὴ ἀποθάνῃ, *when any one is ill, you send for a physician, that he may not die.*

ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει, *vote for such things as will never cause you to repent* [*ea quorum numquam vos poeniteat*].

ὅρα, ὅπως μὴ σοι ἀποστήσονται, *see that they do not abandon you.*

ἐξῆν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἥρεσκόν σοι οἱ νόμοι, *it was at your choice to leave the state, if its laws did not please you.*

θεάσασθε, ὡς σαθρόν ἐστι πᾶν, ὃ τι ἂν μὴ δικαίως ἦ πεπραγμένόν, *see, how unsound everything is, which is not justly done.*

μεγίστη γίγνεται σωτηρία, ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ, *it is the greatest safety when a wife is not at variance with her husband.*

§ 153. The *Infinitive*, particularly when it has the article, generally has μή:

τὰς ὁμοίας χάριτας μὴ ἀντιδιδόναι αἰσχρόν, *not to return equal thanks is base.*

σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, *it remained for you not to be silent.*

Obs. 1. — οὐ may be put with the Infinitive after verbs of declaring and conceiving: ὁμολογῶ οὐ κατὰ τούτους εἶναι ῥήτωρ, *I acknowledge I am not an orator in their sense.*

Obs. 2. — ὥστε, *so that*, when joined with the Infinitive generally has μή, more rarely οὐ.

Obs. 3. — After verbs of hindering, forbidding, refusing, denying, and others which contain the idea of declining, μή is usually added to the Infinitive: κωλυόμεθα μὴ μαθεῖν, *we are hindered from learning*; ἡρνούντο μὴ πεπτωκέναι, *they denied having fallen.*

§ 154. With *Participles* μή is used when they are to be understood hypothetically, *i. e.* in the sense of a *Hypothetical Protasis*:

οὐκ ἂν δύναιτο μὴ καμῶν εὐδαιμονεῖν, *i. e.* εἰ μὴ καμοῖς.

So, likewise, when the Participle has the article, if it can be resolved into a hypothetical or a hypothetical relative clause:

ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται, *i. e.* ἐάν τις μὴ δαρῇ, or ὅς ἂν μὴ δαρῇ.

EXERCISE LXXIX.

[EXAMPLES ON §§ 149, 150.]

A. 1. I will never be caught betraying these. 2. These are (men) who do not in any (way) whatever injure the enemy. 3. Will you not wait? 4. This could not be. 5. To you indeed no such event ever happened, nor may it happen in the future. 6. I would no longer conceal this from you. 7. This man I should never call happy. 8. We could have run away nowhere. 9. Will you not confess that no wrong has been done you? 10. Don't mention this report to any one. 11. By no means let us act thus, (I entreat you) by the gods. 12. Whether should we say that this was just, or should we not say (so)?

13. May this your (*dat.*) repentance never cease. 14. What do you say? Am I not to answer? 15. You do not bring any newer intelligence, (do you)? 16. Surely we shall not be cowards?

[EXAMPLES ON § 151.]

B. 1. He said that he had not erred. 2. I know that this is not so. 3. You ask whether I am not ashamed to do this. 4. He says that it does not belong to the people to make laws! 5. Do not be afraid that you will not sleep pleasantly. 6. Consider whether I am calculating probabilities or not. 7. We don't know whether he is living or not. 8. No one shall receive money, who shall not be present. 9. The truthful man always speaks of things that are not as not existing.

[EXAMPLES ON § 152.]

C. 1. I wrote this, that you might not come. 2. Take care, that they are not able to go away. 3. He was deliberating how he might not be burdensome to the allies. 4. They went away, lest their father might be annoyed. 5. He took care that they should never be without food (*ἄπειτοι*). 6. I will not take it, if you do not bid me. 7. If any of those subjects (*τῶν τούτων*) should not now appear to be worth considering, we will let it alone. 8. See whether this is not so. 9. If they could not (do it) in this way, they tried it in another. 10. It seems that he to whom none of these things is sweet, and (who) has no share in them, is not worthy to live.

[EXAMPLES ON § 153.]

D. 1. Not to honour old men is disgraceful. 2. Your not having been persuaded by me is the cause of your misfortunes. 3. They thought that he was not willing, rather than was not able. 4. He considers that it is not fair to go from that (argument) to this. 5. They remained behind so as not to disturb the wings. 6. They drew up so as not to fill the road. 7. I was opposed to his doing anything contrary to the laws. 8. I forbid you to do this. 9. He narrowly escaped being stoned. 10. He avoided coming to any decision respecting them.

[EXAMPLES ON § 154.]

E. 1. Why do you remain, if you cannot assist us? 2. I should be ashamed if I did not benefit my friends. 3. Be silent if

you have nothing new to say. 4. If this does not take place, I shall be shown (to be) worthless. 5. He who has not much could not give much. 6. He who commits no wrong needs no law. 7. He says it is not possible to have faithful allies without giving pay.

LXXX. THE NEGATIVES (continued).

Several Negatives combined.

§ 155. A Negative is not neutralised by a subsequent *compound* Negative of the same kind, but only continued. In translating, the Negative is employed *only once* in English, and the place of the other Negative is supplied by an indefinite:

οὐδείς πώποτε Σωκράτους οὐδὲν ἀσεβές οὐδὲ ἀνόσιον
οὔτε πράττοντος οὔτε λέγοντος ἤκουσεν, *no one ever
heard Socrates either doing or saying anything
impious or unholy.*

Obs.—A Negative is neutralised by a subsequent *simple* Negative of the same kind:

οὐδείς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει, *no one who
does wrong will not (i. e., every one will) pay the
penalty.*

§ 156. οὐ followed by μή with the Subjunctive or Future Indicative is an *emphatic* negative. This mode of speaking is to be explained by the idea of *fear* being supplied after οὐ:

οὐ μή ποιήσω, nearly the same as οὐ φοβητέον μή
ποιήσω, *there is no fear that I shall do it, i. e.
I shall certainly not do it.*

οὐδείς μήποτε εὐρήσει τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν,
*no one will ever find that anything, as far as
depends on me, is neglected.*

οὐ μήποτε ἔξαρκος γένωμαι, *I shall certainly never
deny.*

§ 157. μή followed by οὐ is used in very different ways:

1. After verbs of *fearing*, μή οὐ corresponds to the Lat. *ne non*, or *ut*, and is to be translated by *that not*:

δέδοικα, μή οὐ θεμιτὸν ᾗ, *vereor, ne non justum sit, I fear that it is not just.*

Also without a governing verb, μή οὐ θεμιτὸν ᾗ, if it be but *not right*, i. e. if it be only not *wrong*.

2. In indirect questions where μή would mean *if perhaps*, μή οὐ means *if* or *whether perhaps not*:

ἄθρει μή οὐ τοῦτο ᾗ τὸ ἀγαθόν, *look whether perhaps this is not the good.*

3. μή οὐ is used with the Infinitive after *Negative* expressions, in the sense of *so as not*, or *not to*:

οὐδεὶς οἶδ' ἄλλως λέγων μή οὐ καταγέλαστος εἶναι, *no one speaking otherwise is able not to be ridiculous.*

4. μή οὐ is further used with the Infinitive after *negative* verbs, or questions containing verbs of *hindering*, *forbidding*, *denying*, *refusing*. The Infinitive in this case is often preceded by the Article:

οὐ κωλυόμεθα μή οὐ μαθεῖν, *we are not hindered from learning.*

μή παρῆς τὸ μή οὐ φράσαι, *do not omit saying it.*

τίνα οἶει ἀπαρνῆσθαι μή οὐχὶ ἐπίστασθαι τὰ δίκαια; *whom do you think will deny at all understanding what is just?*

EXERCISE LXXX.

[EXAMPLES ON §§ 155, 156.]

A. 1. He is unable either to speak well of, or to do good to his friends. 2. Phocion, the Athenian, was never seen by

any one either laughing or weeping. 3. A mean nature never does anything great for any one, either for a private person or for the state. 4. No one ever saw him either living or dead, nor did any one say from his own knowledge (*partic.*) how he died. 5. No one ever did this anywhere. 6. They said there was no one who did not turn away weeping. 7. There is no fear of this happening. 8. As long as you inhabit (*gen. abs.*) this land, the state will certainly never prosper. 9. He will certainly never be able to know this accurately. 10. If you get possession of the sea they will certainly not be able to hold out against you.

[EXAMPLES ON § 157.]

B. 1. I fear he is not dead. 2. I am afraid there is no longer any man able to do this properly. 3. (Suppose), then, I should not be able to expound it clearly. 4. (I doubt) the garrison will not be able to hold out against the enemy. 5. Consider whether perhaps this is not capable of being taught. 6. But perhaps there is nothing else to be considered by us, than what we just now mentioned. 7. I should not be able not to hate him. 8. All were ashamed not to be zealous. 9. I can neither not remember him, nor remembering not praise him. 10. I will omit nothing so as not to learn the whole truth respecting this.

C. 1. Nothing prevents what you say being true. 2. What hinders my following? 3. No one, said he, opposes your saying it. 4. It is a shame that the Athenians should not pay the penalty for what they have done. 5. Now at least you would not deny that you are my son. 6. I did not refrain from coming to this subject from that. 7. It would be strange for me not to admit (*φάναι*) wisdom and knowledge to be the best of all (possessions). 8. When the commonalty are the ruling power (*gen. abs.*), what prevents mischief from ensuing? 9. I do not deny doing it. 10. You will not deny, that you have sold the drug to him.

LXXXI. THE NEGATIVES (continued).

Some Negative Phrases.

§. 158. 1. οὐδέν, μηδέν, and οὔτι, μήτι, *nothing*, are often used as free Accusatives, like the Latin *nihil* meaning *not*, *not at all*.

2. οὐπω, μήπω, *not yet*, are to be carefully distinguished from οὐκέτι, μηκέτι, *no longer*: οὐπω πεποίηκα, *nondum feci*; οὐκέτι ποιήσω, *non amplius faciam*.

3. οὐχ ὅτι stands for οὐ λέγω ὅτι, *I do not say that, not to mention*:

καὶ οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *and not to mention (i. e. not only) Crito was quiet, but his friends also were*.

4. μὴ ὅτι for μὴ εἶπω ὅτι (μὴ ὅπως) means *don't suppose*, Lat. *nedum*, by which the mention of something is declined as unnecessary, and hence may sometimes be translated in Negative sentences by *not only not*:

μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *don't suppose that only God, but men also do not love the faithless [non homines infidos amant; nedum deus]*.

In like manner οὐχ ὅπως, properly *not that; don't suppose that*, may frequently be rendered in connexion with Negatives by *not only not*.

5. μόνον οὐ, μόνον οὐχί, *only not*, is equivalent to *almost, nearly*; ὅσον οὐ, temporal [*tantum non*], *all but, almost*:

καταγελαῖ ὑπ' ἀνδρῶν οὐς σὺ μόνον οὐ προσκυνεῖς, *you are ridiculed by men whom you almost worship*.

6. οὐ μὴν or οὐ μέντοι ἀλλά, *however, notwithstanding*, is to be explained by an ellipsis:

ὁ ἵππος μικροῦ ἐκεῖνον ἐξετραχήλισεν· οὐ μὴν (viz. ἐξετραχήλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος, *the horse nearly threw him off, (did) not, however, but Cyrus kept his seat*.

EXERCISE LXXXI.

A. 1. The men are not at all rich. 2. Do you then think that the gods care not at all for men? 3. I came having by

no means much money. 4. I serve you in no degree worse than he. 5. Cyrus was not yet come. 6. They were not yet all in the road. 7. There is not yet leisure for us to attend to these things. 8. Do not come here any more without arms. 9. One ought no longer to wonder at this. 10. When the Ephori endeavoured to turn him from (his purpose), then he no longer obeys them.

B. 1. The Greeks not only routed the enemy, but also devastated their country. 2. Indeed lovers alone are willing to die for (one another), I don't say men only, but women also. 3. It was not possible to sail, much less to take up the dead. 4. We could not practise even our own art, to say nothing of (αὐτῶν) theirs. 5. He not only did not flee, but was victorious. 6. He was of opinion that the Thebans would not only not act against him, but would even serve with him, should he bid them. 7. He thought he already almost had the city. 8. The hoplites were all but turning back, (they did) not, however, but stood their ground (*partic.*) and died. 9. Notwithstanding being quarrelsome in disposition he opposed him. 10. Not at all, Socrates, but for my part I should very gladly hear that, which I asked (about) at the first.

ENGLISH-GREEK VOCABULARY.

ABANDON.

A.

Abandon, προδίδωμι, f. δώσω, 1. aor. ἔδωκα, 2. aor. ἔδων.

Able, δυνάτος, ἡ, ὄν, ἱκανός, ἡ, ὄν.

Able, am, δύναμαι, f. δυνήσομαι, οἷός τε εἰμί.

Able to control, ἐγκρατής, ἐς.

Abolish, λύω, f. λύσω.

About, ἀμφί, περί, prep. (with gen. dat. and accus.).

About, (in number) ὥς, adv.

About to, am, μέλλω, f. ἤσω impf. ἔμελλον.

Above, ἄνω, adv.

Above, am, ὑπερέχω, f. ἐξω, impf. εἶχον, 2. aor. ἔσχον.

Abstain, ἀπέχομαι, f. ἀφέσομαι (with gen. of thing).

Abuse, λοιδορία, ας, ἡ.

Accept, δέχομαι, προσδέχομαι, f. δέξομαι.

Accompany, σύνειμι, inf. ἵεναι, impf. ἦειν, pf. ἦα.

Accomplish, τελέω, ἐπιτελέω, f. ἔσω. πρᾶττω, f. ξω. κυρόω, f. ὠσω.

Accord, of one's own, ἐθέλοντής, οὔ, ὅ.

According to, κατὰ, prep. (with accus.).

ADORN.

Accoutre, ἐξοπλίζω, f. σω.

Accuracy, ἀκριβεία, ας, ἡ.

Accurately, ἀκριβῶς, adv.

Accuse, ἐγκαλέω, f. ἔσω, (with dat. of person.) κατηγορέω, f. ἤσω. (with gen. of person.)

Accustom, ἐθίζω, προσεθίζω, f. σω.

Acknowledge, (as gods), νομίζω, f. σω.

Acquire, κτάομαι, f. κτήσομαι (pf. κέκτημαι = possess).

Acquit, ἀφίημι, f. ἤσω, 1. aor. ἤκα.

Acropolis, ἀκρόπολις, εως, ἡ.

Act against, ἀντιπράττω, f. ξω.

Act unjustly to, ἀδικέω, f. ἤσω.

Action, πράξις, εως, ἡ, ἔργον, ου, τό.

Actually, ἀτεχνῶς.

Add, προστίθημι, f. προσθήσω, 1. aor. ἐθήκα.

Address, προσαγορεύω, f. σω.

Adeimantus, Ἄδειμαντος, ου, ὁ.

Adjudge against, καταδικάζω, f. σω.

Admetus, Ἄδμητος, ου, ὁ.

Adorn, κοσμέω, f. ἤσω.

AFTERWARDS.

Advance, προβαίνω, f. βήσομαι, 2. aor. ἐβην. χωρέω, f. ἤσω. προχωρέω. πρόειμι. προσέρχομαι, f. ελεύσομαι.

Advanced guard, προφύλαξ, ακος, ὁ.

Advantage(v.), ὀνίνημι, f. ὀνήσω, 1. aor. ὤνησα, 2. aor. med. ὤνήμην.

Advantageous, ὠφέλιμος, ον.

Advice, συμβουλία, ας, ἡ.

Advise, συμβουλεύω, f. σω (with dat. of pers.) παραινέω, f. ἔσω. παρακελεύομαι, f. εὔσομαι.

Adviser, σύμβουλος, ου, ὁ.

Aeginetan, Αἰγινήτης, ου, ὁ.

Aegypt, Αἴγυπτος, ου, ἡ.

Aegyptian, Αἰγύπτιος, α, ον.

Aeschines, Αἰσχίνης, ου, ὁ.

Affair, χρέμα, ατος, τό. πᾶγμα, ατος, τό.

Afflicted, αμ, ἀλγέω, f. ἤσω. κάμνω, f. χαμοῦμαι, 2. aor. ἔκαμον.

Afford, παρέχω, f. ἔξω, impf. παρείχον, 2. aor. παρέσχον.

After, μετά, prep. (with accus.).

Afterwards, ἔπειτα, adv.

AGAIN.

Again, πάλιν, adv.
Against, κατά, prep. (with gen.) πρὸς (with accus.).
Age (of a man), ηλικία, ας, ἡ.
Age, of such an τηλικόσδε, ἥδε, ὅδε. τηλικούτος, αὐτή, οὗτο.
Agesilaus, Ἀγησίλαος, ου, ὁ.
Agree, συμφωνέω, f. ἤσω. ὁμονοέω, f. ἤσω.
Agriculture, γεωργία, ας, ἡ.
Aid, τιμωρέω, f. ἤσω. βοηθέω, f. ἤσω, (with dative).
Aim at, τοξεύω, f. εὐσω, (with Gen.) στοχάζομαι, f. άσονται, (with Gen.).
Aim at (seek to get) ἐπιμαί, f. ἐφήσομαι.
Air, ἀήρ, αἶρος, ὁ.
Alas, αἶψ, οἶμοι.
Alcestis, Ἀλκηστις, εἶδος, ἡ.
Alexander, Ἀλέξανδρος, ου, ὁ.
All, πᾶς, πᾶσα, πᾶν.
Alliance, συμμαχία, ας, ἡ.
Allow, ἐάω, f. ἐάσω, impf. εἶων, 1. aor. εἶᾶσα.
Ally, σύμμαχος, ὁ.
Alone, μόνος, η, ον.
Along, παρά, prep. (with accus.).
Along with, ἄμα (as prep. with dat.).
Already, ἤδη, adv.
Altar, βωμός, ου, ὁ.
After, μεταβάλλω, f. βάλω, 2. aor. μετέβαλον.
Although, καίπερ.
Am, εἰμί, f. ἔσομαι. γίγνομαι, f. γενήσομαι, 2. aor. ἐγενόμην.
Ambitious, φιλότιμος, ον.

APPROPRIATE.

Ambuscade, ἐνέδρα, ας, ἡ.
Among, ἐν, prep. (with dat.), μετά, (with accus.).
Amphictyons, Ἀμφικτύονες, οἱ.
Amphipolis, Ἀμφίπολις, εως, ἡ.
Ancestors, πρόγονοι, οἱ.
Anchor, ἄγκυρα, ας, ἡ.
Ancients, the, οἱ παλαι.
And, καί, conjunct.
Anger, ὀργή, ἡς, ἡ.
Angry, am, ὀργίζομαι, f. ὀργιούμαι. ἄχθομαι, f. ἀχθέσομαι.
Animal, ζῶον, ου, τό.
Announce, ἀγγέλλω, f. ελῶ, 1. aor. ἡγγεῖλα.
Annoyed at, am, ἄχθομαι. χαλεπῶς φέρω, f. οἶσω.
Another, ἄλλος, η, ο.
Answer, ἀποκρίνομαι, f. κρινούμαι.
Anticipate, φθάνω, f. φθήσομαι, 1. aor. ἐφθάσα.
Any, τις, τι.
Anything, ὅτιοῦν.
Apollo, Ἀπόλλων, ωνος, ὁ.
Appear, δοκέω, f. δόξω, 1. aor. ἔδοξα, pf. pass. δέδογμαι.
Appearance, εἶδος, ους, τό.
Apply myself to, ἐχομαι, f. ἔξομαι. ἀπτομαι, f. ἀφομαι (with gen.).
Appoint, καθίστημι, f. καταστήσω. ἀποδείκνυμι, f. δείξω.
Approach, πρόκειμι, perf. προσῆα, inf. προσιέναι.
Appropriate, ἐξιδιόομαι.

ASK.

Approve, ἐπαινέω, f. ἔσομαι.
Argive, Ἀργεῖος, εἰς, εἶον.
Aristides, Ἀριστείδης, ου, ὁ.
Ariston, Ἀρίστων, ωνος, ὁ.
Aristotle, Ἀριστοτέλης, ους, ὁ.
Arm, ἐξοπλίζω, f. σω.
Armenia, Ἀρμενία, ας, ἡ.
Arms, armour, ὅπλα, ων, τά.
Armed, ἔνοπλος, ον.
Armed-man, ὅπλιτης, ου, ὁ.
Army, στρατός, ου, ὁ. στρατεύμα, ατος, τό. στρατιά, ας, ἡ.
Around, ἄμφι, prep. (with gen. dat. & accus.).
Arrange, διατάσσω or -τω, f. ξω.
Array, στέλλω, f. στελῶ, 1. aor. ἔστειλα.
Arrive, ἤκω, f. ἤξω. ἀφικνέομαι, f. ἱξομαι, 2. aor. ἰκόμην.
Arrogant, ὑπερήφανος, ον.
Art, τέχνη, ης, ἡ.
Artaxerxes, Ἀρταξέρξης, ου, ὁ.
Artisan, δημιουργός, ου, ὁ. χειροτέχνης, ου, ὁ.
As, ὥς, ὥσπερ, ἅτε, adv.
As—as possible, ὅτι, with superl. of adj.
As, adj. οἶος, α, ον.
Ascend, ἀναβαίνω, f. βήσομαι, 2. aor. ἐβην.
Ashamed, am, αἰσχύνομαι, f. αἰσχυνοῦμαι, aor. pass. ἤσχύνθην.
Asia, Ἀσία, ας, ἡ.
Ask (a question &c.), ἐρωτάω, f. ἤσω. πυνθάνομαι, f. πεύσομαι. ἐρο-

ASK.

μαι, f. ἐρῆσομαι, aor. ἥρομην.

Ask (request, beg), αἰτέω, f. ἤσω.

Assault, ἐπικίμαι, inf. κίεσθαι.

Assent, συνειπών, inf. εἰπεῖν, aor. of σύμφημι (agree with).

Assert, προλέγω, f. λέξω.

Assign, νέμω, ἀπονέμω, f. νεμῶ, 1. aor. ἐνείμα. προστάττω, f. ξω.

Assist, συλλαμβάνω, f. λήψομαι. βοηθέω, f. ἤσω.

Associate with, ὁμιλέω, f. ἤσω, (with dative).

Assyrian, Ἀσσύριος, α, ον.

Astyochus, Ἀστυόχος, ου.

At, ἐπί, prep. (with dative).

Athens, Ἀθηνᾶ, ᾱς, ἡ.

Athenian, Ἀθηναῖος, α, ον.

Athens, Ἀθῆναι, ὦν, αἱ.

Attack, ἐπέρχομαι, f. ελεύσομαι. προσπίπτω, f. πεσοῦμαι. ἐπιτίθεμαι. ἔγχειμαι, (with dative).

Attain, ἐφικνέομαι, f. ἴσομαι, aor. ἰκόμην. λαγχάνω, f. λήξομαι, aor. ἔλαχον.

Attained, have, ἦκω, f. ἦξω.

Attend to, ἐπιμελέομαι, f. ἤσομαι, aor. ἐπέμελῆσθην, (with gen.).

Attic, Ἀττικός, ἡ, ὄν.

Attica, Ἀττική, ἡ.

Augment, αὐξάνω, or αὐξω, f. αὐξήσω, 1. aor. ἠύξησα.

Ausonians, Αὔσονες, ων, οἱ.

BECOMES, IT.

Autocthon, Αὐτόχθων, ονος, ὁ.

Avenge, τιμωρέω, f. ἤσω, (with dat. of pers.).

Avenge myself upon, τιμωρέομαι (with acc.).

Avert, ἀποτρέπω, f. ψω.

Avoid, φεύγω, f. φομαι, aor. ἐφύγον, (flee). φείδομαι, f. φείσομαι, with gen. (turn away from).

Awake, ἐγείρω, f. ἐγερῶ, pf. ἐγήγερκα.

Awake, am, ἐγρήγορα, (2. pf. of ἐγείρω.)

Award, τιμάω, f. ἤσω.

B.

Babylon, Βαβυλών, ὦνος, ἡ.

Back, νῶτον, ου, τό.

Back, backwards, ὀπίσω, adv.

Bad, καχός, ἡ, ὄν, comp. κακίων, sup. κάκιστος.

Banquet, banqueting, ἐστίασις, εως, ἡ.

Barbarian, βάρβαρος, ὁ.

Bathe, λούομαι, Att. λοῦμαι, inf. λοῦσθαι.

Battle, μάχη, ἡς, ἡ.

Bear, φέρω, f. οἴσω, 1. aor. ἤνεγκα, pf. ἐνήνοχα.

Beast, θῆριον, ου, τό.

Beat, τύπτω, f. ψω.

Beautiful, καλός, ἡ, ὄν, comp. καλλίων, sup. κάλλιστος.

Beauty, κάλλος, ους, τό.

Become, γίγνομαι, f. γενήσομαι, 2. aor. ἐγενόμην, 1. pf. γεγέννημαι, 2. pf. γέγονα.

Becomes, it, impers.

BENEFIT, SUBS.

χρή, inf. χρῆναι, impf. ἐχρῆν. πρέπει.

Becoming, εὐπρεπής, ἐς.

Bee, μέλιττα, ἡς, ἡ.

Bee-hive, σμῆνος, ους, τό.

Befitting, προσήκων, ουσά, ον.

Before, πρίν, adv. and conj.

Before, in front of, πρόσθεν, ἐμπροσθεν, adv. or prep. with gen.

Before, in the presence of, παρά, prep. with dat.

Before, (of time and place), πρό, prep. with gen.

Beforehand, am, φθάνω, f. φθήσομαι, 1. aor. ἐφθάσα, 2. aor. ἐφθην.

Beg, αἰτέω, f. ἤσω. δέομαι, f. δεήσομαι.

Beget, τίκτω, f. τέξω, pf. τέτοκα, aor. ἔτεκον.

Begin, ἀρχομαι, f. ἀρξομαι.

Beginning, ἀρχή, ἡς, ἡ.

Behalf of, in, ὑπέρ, prep. with gen.

Behind, κατόπισθεν, κατόπιν, adv. and prep. with gen.

Behind, adj. ὕστερος, ρα, ρον.

Behind, am, ὕστερέω, f. ἤσω. λείπομαι, pass. with gen.

Behold, ὁράω, f. ὄψομαι, impf. ἐώρων, pf. ἐώρακα.

Behoves, it, δεῖ, f. δεήσει, impf. ἔδει.

Belly, γαστήρ, ἔρος, ἡ.

Below, κάτω, adv.

Benefactor, εὐεργέτης, ου, ὁ.

Benefit, (subs.) ὄνησις, εως, ἡ. εὐεργεσία, ας, ἡ.

BENEFIT, V.

Benefit(v.), εὐεργετέω, f. ἦσω. ὠφελέω, f. ἦσω. ὀνίτημι, f. ὀνήσω.

Beseech, δέομαι, f. δεήσομαι, aor. ἐδεήθην. αἰτέομαι, f. ἤσομαι.

Besides, πρὸς, prep. with dat. παρά, prep. with accus.

Besiege, πολιορκέω, f. ἦσω.

Best, ἄριστος, κράτιστος, βέλτιστος.

Betray, προδίδωμι, f. δώσω, 1. aor. ἔδωκα, 2. aor. ἔδων.

Betrayal, προδοσία, ας, ἡ.

Better, ἀμείνων, κρείττων, βελτίων, ον.

Between, μεταξύ, adv. or prep. with gen.

Bewail, ἀνακλάω, f. κλαύσομαι.

Beware of, εὐλαβέομαι, f. ἤσομαι.

Beyond, ὑπέρ, prep.

Bezel, (of a ring) σφενδόνη, ης, ἡ.

Bid, καλεῶ, f. σω.

Bind, δέω, f. δήσω, pf. δέδεκα.

Bind, (by oaths), κατέγω, f. καθήξω, and κατασχέσω.

Bivouac, στρατοπέδεω, f. σω.

Blame, φόγος, ου, ὁ.

Blame, μέμφομαι, f. μέμφομαι. φέγω, pf. ἔφωγα. ἐπιτιμῶ, f. ἦσω.

Blameable, αἷτιος, α, ον.

Blameless, ἀναίτιος, α, ον.

Blessed, μάκαρ, αρος, ὁ, ἡ.

Blood, αἷμα, ατος, τό.

Blush, ἐρυθραίνωμαι.

Boast, εὐχομαι, f. εὐξομαι, 1. aor. ἠξάμην.

σεμνύνομαι.

BURN.

Boast, κόμπος, ου, ὁ.

Boat, πλοῖον, 'ου, τό.

Body, σῶμα, ατος, τό.

Boeotia, Βοιωτία, ας, ἡ.

Boeotian, Βοιωτός, ου, ὁ.

Boldness of speech, παρρησία, ας, ἡ.

Book, βιβλίον, ου, τό.

Booty, λεία, ας, ἡ.

Border on, ἔχωμαι.

Born, am, φύομαι,

2. aor. ἔφυν, inf. φῦναι.

Borrow, δανείζομαι.

Both, ἄμφω, ἀμφοῖν, τῷ, τὰ, τῷ, and οἱ, αἱ, τὰ. ἀμφοτέρως, ρα, ρον.

Boy, παῖς, παιδός, ὁ.

Bribery (taking of bribes), δωροδοκία, ας, ἡ.

Bridge, γέφυρα, ας, ἡ.

Bridle, χαλινός, ου, ὁ,

(irreg. plur. τὰ χαλινά).

Briefly, συντέμνων, partic.

Briefly, to speak, ὡς συνελόντι εἰπεῖν.

Bring, φέρω, f. οἶσω, 1. aor. ἤνεγκα.

Bring in, εἰσφέρω. εἰσάγω, f. ἄξω.

Bring news, ἐπαγγέλλω, f. εἰλῶ, 1. aor. ἤγγειλα.

Bring forth, τίκτω, f. τέξομαι, pf. τέτοκα,

2. aor. ἔτεκον.

Bring up, τρέφω, f. θρέψω. παιδεύω, f. σω.

Brother, ἀδελφός, ου, ὁ.

Build (a wall), τειχίζω, f. ἴσω.

Build (a house), οἰκοδομέω, f. ἦσω.

Build along, παροικοδομέω, f. ἦσω.

Burdensome, βαρὺς, εῖα, ὁ.

Burial, τάφος, ου, ὁ.

Burn, καίω, f. καύσω.

CARE FOR.

ἐμπύρηναι, f. πρήσω. πυρώ, f. ὠσω.

Burn, (intrans.) καίωμαι, impf. ἱκᾶόμην.

Bury, θάπτω, f. θάψω, pf. τέταφα.

Business, πρᾶγμα, ατος, τό.

But, ἀλλά, δέ, conj.

Buy, πρίαμαι, 1. aor. ἐπριάμην. ὠνέομαι, f. ἤσομαι.

By, ὑπό, with gen. κατὰ, with accus. πρὸς,

with gen. and accus.

By means of, διὰ, prep. with gen.

Byzantine, Βυζάντιος, ὁ.

C.

Calculate, λογίζομαι, f. ἴσομαι.

Call, (name) ὀνομάζω, f. ἄσω.

Call together, συγκαλέω, f. ἔσω, pf. κέκληχα.

Called, am, ἀκούω, f. ἀκούσομαι.

Cambyases, Καμβύσης, ου, ὁ.

Camel, κάμηλος, ου, ὁ and ἡ.

Camp, στρατόπεδον, ου, τό.

Can, δύναμαι, f. δυνήσμαι.

Capable of performing, πρακτικός, ὁ, ὄν.

Capable of teaching, διδασκαλικός, ἡ, ὄν.

Captive, αἰχμάλωτος, ὁ.

Capture, ἄλωσις, εως, ἡ.

Care (attention), ἐπιμέλεια, ας, ἡ.

Care for, ἐπιμελέομαι, f. ἤσομαι, aor. ἐπεμελήθην.

φροντίζω, f. ἴσω, with gen.

CARE, IT IS A.

Care, it is a, μέλει, f. ἥσει, impf. ἐμελε, impers.

Care little for, ὀλιγωρέω, f. ἦσω.

Careful, ἐπιμελής, ἐς. adv. ἐπιμελῶς.

Caria, Καρία, ας, ἡ.

Carry, φέρω, f. οἶσω, 1. aor. ἤνεγκα.

Carry out, or away, ἐκφορίζω, f. ἴσω, (Att. ἰώ).

Carry across, διαγώ, f. ἀξω.

Carthaginian, Καρχηδόνιος, ὁ.

Cast, ῥίπτω, f. ῥίψω.

Cast out, ἐκβάλλω, f. βαλῶ.

Castor, Κάστωρ, ορος, ὁ.

Casualty, σύμπτωμα, ατος, τό.

Catch, λαμβάνω, f. λήψομαι, pf. εἴληφα, aor. ἔλαβον.

Cato, Κάτων, ωνος, ὁ.

Cavalry, τὸ ἵππικόν.

Cavalry-battle, ἱππομαχία, ας, ἡ.

Caunus, Καῦνος, ου, ἡ.

Cause of, αἷτιος, ας, ον.

Cease, παύομαι, f. παύσομαι. λήγω, f. ξω.

Cecropia, Κεκροπία, ας, ἡ.

Cecrops, Κέκροψ, οπος, ὁ.

Cerberus, Κέρβερος, ου, ὁ.

Certainly, πᾶν, adv. πῶς γὰρ οὐ;

Certainly not, πῶς γάρ;

Chalcis, Χαλκίς, ἴδος, ἡ.

Chance, τύχη, ης, ἡ. συντυχία, ας, ἡ.

Change, μετατιθῆμι,

CLOTHE MYSELF.

f. θήσω, 1. aor. ἐθήκα. μεταβάλλω, f. βαλῶ.

Change (v.), (exchange), μεταλλάσσω, f. ξω.

Change (subs.), μεταβολή, ἡς, ἡ.

Charge, (in military sense), ἐλαύνω, f. ἐλάσω (Att. ἐλώ), 1. aor. ἤλασα.

Chariot, ἄρμα, ατος, τό.

Chellon, Χεῖλων, ωνος, ὁ.

Chian, Χίος, ὁ.

Chiefly, μάλιστα, adv.

Child, παῖς, παιδός, ὁ and ἡ. τέκνον, ου, τό.

Childless, ἄπαις, ἄπαιδας, ὁ, ἡ.

Choose, αἰρέομαι, f. ἤσομαι, pf. pass. ἤρημαι, aor. ἤρεθην.

Chosen, λογάς, ἀδος, ὁ, ἡ.

Chryses, Χρύσης, ου, ὁ.

Citizen, πολίτης, ου, ὁ.

Citizen, am a, πολίτευς, f. σω.

Citizen, act as a, πολιτεύομαι.

Citizenship, πολιτεία, ας, ἡ.

City, πόλις, εως, ἡ. ἄστν, εος, τό.

Clang, ἡχώ, ἡχοῦς, ἡ.

Clear, ὀηλος, η, ον. φανερός, ὁ, ὄν.

Clearly, σαφῶς.

Clearchus, Κλέαρχος, ου, ὁ.

Cleon, Κλέων, ωνος, ὁ.

Clever, δεινός, ἡ, ὄν.

Cleverness, δεινότης, ητος, ἡ.

Cling to, ἔχομαι, f. ἔξομαι, with gen.

Clothe myself, στέλλομαι, f. στελοῦμαι, 1. aor. ἐστευλάμην.

CONCEAL.

Cock, ἀλεκτρυών, ἀλεκτρυόνος, ὁ.

Coin, ἀργύριον, ου, τό.

Coincide, συμβαίνω, f. βήσομαι, 2. aor. ἐβην.

Cold, ψυχρός, ὁ, ὄν.

Come, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2. aor. ἤλθον. ἀφικνέομαι, f. ἴξομαι, pf. ἵγμαι, 2. aor. ἰκόμην.

Come, am, ἦκω, f. ἦξω.

Come after, ἐπιγίγνομαι, f. γενήσομαι.

Come out, ἐξέρχομαι.

Come over to, προσχωρέω, f. ἦσω.

Come together, συμβαίνω, f. βήσομαι, 2. aor. ἐβην.

Come to terms, συμβαίνω.

Come upon, κιχάνω, 2. aor. ἐκίχον, opt. κιχείην.

Comely, εὐπρεπής, ἐς.

Command (v.), (army) ἄρχω, f. ξω.

Command (v.), (order), κελεύω, f. σω.

Command, (subs.) (office or power) ἀρχή, ἡς, ἡ.

Command (subs.), (bidding) ἐντολή, ἡς, ἡ.

Commander, ἡγεμών, ὄνος, ὁ.

Commend, εὐλογέω, f. ἦσω. ἐπαινέω, f. ἐσομαι.

Common, κοινός, ἡ, ὄν.

Companion, ἐταῖρος, ου, ὁ.

Compare, συμβάλλω, f. βαλῶ. εἰκάζω, f. ἄσω.

Competent, ἱκανός, ἡ, ὄν.

Complete, ἐπιτελέω, f. ἴσω.

Conceal, κρύπτω, ἀποκρύπτω, f. φω.

CONCERN.

Concern myself about, ἐπιμελέεσθαι. φροντίζω, f. ἴσω.

Concisely, συντέμνοντι, partic. dat.

Condemn, καταγιγνώσκω, f. γινώσκει, pf. ἐγνώκα, 2. aor. ἐγνων.

Conduct, πέμπω, f. ψω, pf. πέπομπα.

Confederacy, συμμαχία, ac, ἡ.

Confer, περιτίθημι, f. θήσω, 1. aor. ἐθήκα.

Confer benefits, εὐεργετώ, f. ἴσω.

Conference, συνουσία, ac, ἡ.

Confide in, have confidence in, θαρρέω, f. ἴσω.

Confidence, παρρησία, ac, ἡ.

Confute, ἐξελέγχω, f. ξω.

Conquer, νικάω, f. ἴσω. κρατέω, f. ἴσω.

Conscious, am, συν-οῖδα, pf. with pres. signif., pluperf. συνῆδειν.

Consider, σκοπέω, (pres. and impf. only: other parts from σκέπτομαι). λογίζομαι. φροντίζω, f. σω.

Consideration, λογισμός, οὗ, ὁ.

Consolation, παραμύθιον, ου, τό.

Conspicuously, διαφερόντως.

Constitution (of a state), πολιτεία, ac, ἡ.

Construct, συμπηγνυμι, f. πηξω.

Consult, συμβουλευόμεναι, f. εὔσομαι, (with dat.).

Consume, νέμομαι, f. οὔμαι.

Consume, (of time), διατρίβω, f. ψω.

COURTEOUS.

Contend, ἀγωνίζομαι, f. ἰούμαι. ἐρίζω, f. ἴσω.

Contend against an accusation of murder, ἀγωνίζομαι φόρου.

Contented, am, ἀγαπάω, f. ἴσω. στέργω, f. ξω.

Contest, ἀγών, ὦνος, ὁ.

Continence, ἐγκράτεια, ac, ἡ.

Continent, ἐγκρατής, ἐς.

Continue, διατελέω, f. ἐσω. διάγω, f. ξω, 2. aor. διήγαγον.

Contrary, ἐναντίος, α, ον.

Contribute, εισφέρω, f. οἶσω.

Contrive, μηχανάζομαι, f. ἴσομαι.

Control, (self), ἐγκράτεια, ac, ἡ.

Converse, διαλέγομαι, f. ἔσομαι.

Convey, φέρω, f. οἶσω. κομίζω, f. ἴσω, Att. ἰώ.

Convict, ἐλέγχω, f. ξω, ἐξελέγχω.

Convicted, am, ἀλίσκομαι, f. ἀλώσομαι, 2. aor. ἐάλων.

Convince, πείθω, f. σω.

Corcyrean, Κερκυραῖος, ου, ὁ.

Corpse, νεκρός, οὗ, ὁ.

Corrupt, διαφθείρω, f. ἐρῶ, pf. ἐφθαρκα.

Counsel, συμβουλία, ac, ἡ.

Count, ἀναγράφω, f. ψω.

Country, χώρα, ac, ἡ. ἄγρός, οὗ, ὁ.

Country (one's own), πατρίς, ἴδος, ἡ.

Country, of the, ἐπιχώριος, ον.

Courteous, φιλόφρων, ον.

DEED.

Coward, cowardly, δειλός, ἡ, ὄν.

Craft, δόλος, ου, ὁ.

Crave, δέομαι, f. δεῖσομαι.

Cretan, Κρής, Κρητός, ὁ.

Croesus, Κροῖσος, ου, ὁ.

Cross, διαβαίνω, ὑπερβαίνω, f. βήσομαι, 2. aor. ἐβην.

Crown, στέφανος, ου, ὁ.

Cry, κλαίω, f. κλαύσομαι.

Cultivate, γεωργέω, f. ἴσω.

Cure, ἰάομαι, f. ἰάσομαι, 1. aor. pass. ἰάθην.

Custom, νόμος, ου, ὁ. συνήθεια, ac, ἡ.

Cyrus, Κύρος, ου, ὁ.

D.

Danger, κίνδυνος, ου, ὁ.

Danger, incur, κινδυνεύω, f. σω.

Dangerous, χαλεπός, ἡ, ὄν. ἐπισφαλής, ἐς.

Dark, in the, σκοταίος, α, ον.

Daughter, θυγάτηρ, τρός, ἡ.

Dawn, ἥθρος, ου, ὁ.

Day, ἡμέρα, ac, ἡ.

Dead, νεκρός, οὗ, ὁ.

Dear, φίλος, ἡ, ον.

Death, θάνατος, ου, ὁ.

Debar, ἀποκλείω, f. κλείσω.

Decay, φθίνω. f. φθίσω.

Deceive, ἐξαπατάω, f. ἴσω. διαβάλλω, f. βαλῶ.

Decide, δικάζω, f. ἄσω. ψηφίζομαι, f. ἴσομαι. διαγιγνώσκω. f. γινώσκει.

Decide against, καταδικάζω.

Decline, (of power), ἐπὶ τὸ χεῖρον κλίνω.

Decree, ψηφίζομαι.

Deed, ἔργον, ου, τό.

DEEM WORTHY.

Deem worthy, ἀξιῶ, f. ὦσω.

Defeat, τρέπω, f. ψω, 2. aor. ἔτραπον, pf. τέτραμμαι.

Defeated, am, ἡττάομαι.

Defend, ἐπαμύνω, f. ὑνῶ. ῥύομαι, f. ῥύσομαι, 1. aor. ἐῤῥυσάμην.

Defendant, am the, φεύγω, f. ξω.

Defendant, the, ὁ φεύγων.

Defer, ἀναβάλλω, f. βαλῶ, 2. aor. ἀνέβαλον.

Defile, μαιίνω, f. ανῶ, 1. aor. ἐμίᾱνα.

Delay, ἐπέχω, f. ἐφέξω.

Deliberate, βουλευομαι, f. σομαι.

Delicacy, τρυφή, ἥς, ἡ. **Delight**, εὐφραίνω, f. ανῶ.

Delium, Δήλιον, ου, τό.

Deliver up, ἀποδίδωμι, f. δῶσω, 1. aor. ἔδωκα.

Delphi, Δελφοί, ὦν, οἱ.

Deluge, (v.) κατακλύζω, f. σω.

Demand, αἰτέω, f. ἦσω.

Demonstrate, δηλώω, f. ὦσω.

Deny, ἀρνέομαι. ἀπαρνεομαι. ἑξαρνός γίγνομαι.

Depart, βαίνω, ἀποβαίνω, f. βήσομαι, 2. aor. ἔβην. ἀποχωρέω, f. ἦσω. οἶχομαι, f. ἦσομαι, impf. ψχόμεν.

Deposit with, παρατίθημι, f. θήσω, 1. aor. ἔθηκα.

Depraved, φαῦλος, ἡ, ον.

Deprive, ἀποστερέω,

DILIGENCE.

f. ἦσω. ἀφαιρέομαι, f. ἦσομαι, 2. aor. εἰλόμην.

Depth, βάθος, ους, τό.

Descent, γένος, ους, τό.

Desert (subs.), ἐρημία, ας, ἡ.

Desert (v.), καταλείπω, f. ψω, pf. pass. λείλειμμαι.

Desire (subs.), ἐπιθυμία, ας, ἡ.

Desire (v.), ἐπιθυμέω, f. ἦσω. δέομαι. ἱμείρομαι.

Desolate, ἔρημος, ον.

Desolation, ἐρημία, ας, ἡ.

Despair (v.), ἀπείπον, inf. ἀπειπεῖν.

Despise, καταφρονέω, f. ἦσω.

Destitute of, κενός, ἡ, ὄν.

Destitution, ἀπορία, ας, ἡ.

Destroy, ὀλλυμι, f. ὀλέσω, pf. ὀλώλεκα, 1. aor. ὤλεσα. διαφθείρω, f. ἐρῶ, pf. ἐφθαρκα. ἀναιρέω, f. ἦσω, 2. aor. εἶλον.

Determine, ἀξιῶ, f. ὦσω.

Devastate, πορθέω, f. ἦσω.

Devise, φροντίζω, f. ἴσω, Att. ἰώ. εὐρίσκω, f. εὐρήσω, 2. aor. εὕρον.

Die, θνήσκω, ἀποθνήσκω, f. θανοῦμαι. ὀλλυμαι, ἀπόλλυμαι, f. ολοῦμαι, 2. aor. ὠλόμην, pf. ὄλωλα. τελευτάω, f. ἦσω.

Die for, ὑπεραποθνήσκω.

Die with, συνθνήσκω.

Differ from, διαφέρω, f. οἶσομαι.

Different, ἕτερος, α, ον.

Difficult, χαλεπός, ἡ, ὄν. δυσχερής, ἐς.

Diligence, ἐπιμέλεια, ας, ἡ.

DISTINGUISH.

Dinner, δεῖπνον, ου, τό.

Diodorus, Διόδωρος, ου, ὁ.

Diogenes, Διογένης, ους, ὁ.

Dionysius, Διονύσιος, ου, ὁ.

Dioscuri, Διόσκουροι, ων, οἱ.

Disappear, make to, ἀφανίζω, f. ἴσω.

Disaster, συμφορά, ἄς, ἡ.

Discover, ἐξευρίσκω, f. ευρήσω, 2. aor. εὕρον. πυθάνομαι, f. πεύσομαι, 2. aor. ἐπυθόμην. ἀναγινώσκω, f. γνώσομαι, pf. ἔγνωκα, 2. aor. ἔγνω.

Discourse, διαλέγομαι, f. λέξομαι.

Disease, νόσος, ου, ἡ.

Disembark, ἐκβαίνω, f. βήσομαι, 2. aor. ἔβην.

Disgrace, αἰσχύνω, ἡς, ἡ.

Disgusted, am, ἄχθομαι, f. ἤσομαι, 1. aor. ἤχθέσθην.

Dismiss, ἐκπέμπω, f. ψω.

Disorderly, ἄτακτος, ον.

Dispense, νέμω, f. ὦ, 1. aor. ἔνειμα.

Display, ἐνδείκνυμι, f. δείξω.

Dispose, προτρέπω, f. ψω.

Disposed, am, φρονέω, f. ἦσω.

Disposition, ἦθος, ους, τό.

Disquiet, ἐνοχλέω, f. ἦσω.

Distant from, am, ἀπέχω, f. ἀφέξω, impf. ἀπέιχον.

Distinguish, διακρίνω, f. ἰνῶ.

DISTINGUISHED.

Distinguished, ἐπιφανής, ἐς.

Distress, ἀνάγκη, ἡς, ἡ.

Distribute, κατανέμω, f. ὦ, 1. aor. ἐνέμιμα.

Distrust, ἀπιστέω, f. ἦσω.

Disturb, ταραττώ, f. ξω. ἐνοχλέω, f. ἦσω.

Divide, κατανέμω, f. ὦ. δαίωμαι, f. δάσσομαι, 1. aor. ἐδάσσυμην.

Divine, θεῖος, α, ον.

Divulge, μὴνύω, f. ὦσω.

Do, δράω, f. σω. πράττω, f. ξω. ποίεω, f. ἦσω.

Do good to, εὖ ποιεῖω.

Do in return, ἀντιδράω.

Do with, (use) χρᾶσμαι, f. χρήσομαι.

Do wrong, κακῶς ποίεω.

Dog, κύων, κυνός, ὁ and ἡ.

Door, θύρα, ας, ἡ.

Double - speaking, διχόμυθος, ον.

Doubt, ἀμίν, ἀπορέω, f. ἦσω.

Down from, κατά, prep. with gen.

Dragon, δράκων, ον-τος, ὁ.

Draw away or off, ἀπάγω, f. ἀξω, 2. aor. ἤγαγον.

Draw up, διατάττω, συντάττω, f. ξω.

Draw up, (of laws), συγγράφω, f. ψω.

Dread, δαίδω, f. δέισομαι, aor. ἐδεῖσα, pf. δέδοικα and δέδεια.

Dress, στέλλω, f. στελῶ, 1. aor. ἔστειλα.

Drink, πίνω, f. πίομαι and πιοῦμαι, 2. aor. ἐπίον, pf. πέπικα.

Drive, ἐλαύνω, f. ἐλάσω.

END.

Drug, φάρμακον, ου, τό.

Drunk, ἀμ, μεθύω, f. ὦσω.

During, διά, prep. with gen. and accus.

Dwell, οἰκέω, κατοικέω, f. ἦσω.

Dwell in tents, σκηνέω, f. ἦσω.

E.

Each, ἕκαστος, ἡ, ον.

Each time, ἐκάστοτε.

Eager, πρόθυμος, ον.

Eagle, ἀετός, οὔ, ὁ.

Ear, οὖς, ὠτός, τό.

Earth, γῆ, γῆς, ἡ.

Earthquake, σεισμός, οὔ, ὁ.

Easily, εὐπετῶς.

Easy, ῥάδιος, α, ον, comp. ῥάων, sup. ῥᾶστος.

Eat, ἐσθίω, f. ἔδομαι, 2. aor. ἔφαγον.

Educate, παιδεύω, f. σω.

Education, παιδεία, ας, ἡ.

Effeminacy, τρυφή, ἡς, ἡ.

Eject, ἐκβάλλω, f. βαλῶ.

Either-or, εἴτε-εἴτε, ἡ-ἡ.

Eleusis, Ἐλευσίς, τινος, ἡ.

Embark, ἀναβαίνω, f. βήσομαι, 2. aor. ἐβην.

Embassy, πρεσβεία, ας, ἡ.

Embrace, ἀσπάζομαι.

Emporium, ἐμπόριον, ου, τό.

Empty, κενός, ἡς, ὁν.

Emulate, ζηλόω, f. ὦσω.

Encamp, στρατοπεδεύω, f. σω. σκηνέω, f. ἦσω.

End, τέλος, ους, τό.

ERECTHEIDS.

End (bring to an end), καταλύω, f. σω.

End (come to an end), τελευτάω, f. ἦσω.

Endeavour, πειράω, f. ἄσω.

Endure, ὑπομένω, f. μενῶ. ἀνέχομαι, f. ἀνέχομαι. καρτερέω, f. ἦσω.

Enduring, able to endure, καρτερικός, ἡς, ὁν.

Enemy, ἐχθρός, ὁ, ὁν.

Enemy, the, πολέμιος, οἱ.

Engender, τίκτω, f. τέχομαι, pf. τέτοκα, 2. aor. ἔτεκον.

Enjoin, ἐπιτάσσω, f. ξω.

Enjoy, ἀπολαύω, f. σω.

Enmity, ἐχθρα, ας, ἡ.

Enrich, πλουτίω, f. ισω, Att. πλουτιῶ.

Enslave, δουλῶω, f. ὦσω. ἐξάνδραποδίζω, ισω.

Ensure, ἐγγιγνομαι.

Entertain, ἐστιάζω, f. ἄσω.

Entirely, πάνω, adv.

Entreat, ἱκετεύω. ἱκνέομαι, f. ἱζομαι, 2. aor. ἱκόμην.

Entrust, ἐπιτρέπω, f. ψω.

Envy, φθόνος, ου, ὁ.

Envy, φθονέω, f. ἦσω.

Epaminondas, Ἐπαμεινώνδας, ου, ὁ.

Ephesus, Ἐφεσος, ου, ἡ.

Ephori, the, Ἐφοροι, οἱ.

Epipolae, Ἐπιπολαί, ὦν, αἱ.

Equal, ἴσος, ἡς, ον.

Equally, ὁμοίως.

Equivalent to, ἀντάξιος, α, ον.

Erect, κατασκευάζω, f. ἄσω.

Eretheids, Ἐρεχθεῖ-δαι, ὦν, οἱ.

ERECTHEUS.

Eretheus, Ἐρεθεύς, εἰς, ὁ.

Eretria, Ἐρέτρία, ας, ἡ.

Eros, Ἔρως, Ἐρωτος, ὁ.

Err, ἀμαρτάνω, f. ἡσονται, 2. aor. ἤμαρτον.

Error, ἀμάρτημα, ατος, τό.

Escape, ἐκφεύγω, ἀποφεύγω, f. ἔσμαι.

Escape notice, λανθάνω, f. λήσω, pf. λέληθα, 2. aor. ἔλαθον.

Especially, μάλιστα, διαφερόντως.

Establish, καθιστήμι, f. καταστήσω.

Estimate, τιμάω, f. ἡσω. κρίνω, f. νῶ.

Eulogy, ἐγκώμιον, ου, τό.

Euphrates, Εὐφράτης, ου, ὁ.

Euripides, Εὐριπίδης, ου, ὁ.

Evening, ἑσπέρα, ας, ἡ.

Every, πᾶς, πᾶσα, πᾶν.

Every one, ἕκαστος, ἡ, ον.

Everywhere, πανταχού.

Evil, καχός, ἡ, ὄν. πονηρός, ὁ, ὄν.

Exact, πρᾶττομαι.

Exactness, ἀκρίβεια, ας, ἡ.

Examine, εξετάζω, f. εξετάσω, rarely Att. εξετώ. ἐπισκοπέω, f. σκέψομαι.

Examine into trifles, μικρολογέομαι.

Example, παράδειγμα, ατος, τό.

Excel, ὑπερέχω, f. ἐξω. διαφέρω, f. οἶσω. κρατέω, f. ἡσω.

Excellence, ἀρετή, ἡ, ἡ.

Except, πλὴν, adv. and prep. with gen.

FALL ON.

Excess, ἀσέλγεια, ας, ἡ.

Exchange, ἀνταλλάσσω, μεταλλάσσω, f. ξω, (Middle signif. take in exchange).

Exclude, εἰργω, f. εἰρῶμαι, pf. ἔεργμαι.

Exemption, ἐρημία, ας, ἡ.

Exercise, ἀσκέω, f. ἡσω. γυμνάζω, f. ἄσω.

Exhort, παρακλεῖομαι. παραινέω, f. ἔσω. ἐποτρύνω, f. οὐῶ.

Exit, ἐξόδος, ου, ἡ.

Expect, ἐλπίζω, f. Att. τῶ. προσδοκῶ, f. ἡσω.

Expected, ἐπίδοξος, ὄν.

Expedient, σύμφορος, ὄν.

Expedition, στρατεία, ας, ἡ.

Experience, ἐμπειρία, ας, ἡ.

Explain, ἀποφαίνομαι, f. φανούμαι.

Expound, ἐξηγέομαι, f. ἡσμαι.

Express, ἀποφαίνομαι.

Extinguish, σβέννυμι, f. σβέσω, 1. aor. ἔσβεσα.

Exult, ἀγάλλομαι.

Eye, ὀφθαλμός, οὔ, ὁ. ὄμμα, ατος, τό.

F.

Face, ὄψις, εως, ἡ.

Fall, ἀμαρτάνω, f. ἀμαρτήσομαι. ἀποτυγχάνω, f. τεύξομαι.

Fair, καλός, ἡ, ὄν. εὐπρεπής, ἔς.

Faithful, πιστός, ἡ, ὄν.

Fall, πίπτω, f. πεσούμαι.

Fall down, καταπίπτω.

Fall into, (as a river), ἐμβάλλω, f. βαλῶ.

Fall ill with, νοσέω, f. ἡσω.

Fall on, προσπίπτω.

FLEE.

Fall upon, (happen to, come upon), συμπίπτω.

False, μάταιος, α, ὄν. ψευδής, ἔς.

Famine, λιμός, οὔ, ὁ.

Fared, have, ἦκω.

Fashion, σχῆμα, ατος, τό.

Fasten, περιάπτω, f. ψω.

Father, πατήρ, πατρός, ὁ.

Favour, χάρις, ιτος, ἡ, acc. χάριν.

Fear, φόβος, ου, ὁ.

Fear, φοβέομαι, f. ἡσμαι.

Fear, have, of, (reverence), αἰδέομαι, f. αἰδέσομαι.

Feast, ἐορτή, ἡς, ἡ. ἐστίασις, εως, ἡ.

Field, ἀγρός, οὔ, ὁ.

Fifty, πεντήκοντα.

Fight, μάχομαι, f. ἔσομαι and οὔμαι.

Fight it out, διαμάχομαι.

Fight by land, πεζομαχέω, f. ἡσω.

Fight by sea, ναυμαχέω, f. ἡσω.

Fill, πίμπλημι, ἐμπίμπλημι, f. πλήσω. πληρώω, f. ὠσω.

Find, εὕρισκω, εἰς-εῖρισκω, f. εὕρησω, 2. aor. εὔρον.

Finish, ζημιόω, f. ὠσω.

Finish, ἀποτελέω, f. ἔσω.

Fire, πῦρ, πυρός, τό.

Fire, set on, ἐμπίπρημι, f. πρήσω, 1. aor. ἐνέπρησα.

Fish, ἰχθύς, ὅς, ὁ, acc. ἰχθύον.

Fix on, περιάπτω, f. ψω.

Flatterer, κόλαξ, κόλακος, ὁ.

Flee, φεύγω, f. ἔσμαι, and Att. ξούμαι.

FLEE FOR REFUGE.

Flee for refuge, καταφεύγω, f. ξομαι.

Flow, ρέω, f. ρεύσομαι, and Att. ρυήσομαι, 2. aor. ἐρρύην.

Flute, αὐλός, οὐ, ό.

Follow, ἕπομαι, f. ἕπομαι, impf. εἰπόμην, 2. aor. ἐσπόμην, with dat.

Follow with, συνακολουθεῖω, f. ἦσω.

Folly, ἀφροσύνη, ης, ή. μωρία, ας, ή. ἀνοια, ας, ή.

Fondness, πόθος, ου, ό.

Food, σίτος, ου, ό, (plur. τὰ σίτα).

Foolish, ἀφρων, ον, gen. ονος.

Foolish, am, μωραῖον, f. ανώ.

Foot, πούς, ποδός, ό.

Foot, on, πεζός, ή, όν.

Feet, having no, ἄπους, οδος, ό, ή, τό ἄπουν.

Feet, with two, δίπους, οδος, ό, ή.

Feet, with three, τρίπους, οδος, ό, ή.

Feet, with four, τετράπους, οδος, ό, ή.

For (on account of), διά, with acc.; (on behalf of) πρό, ὑπέρ, with gen.; (instead of) ἀντί, with gen.

Forbid, κωλύω, f. ὠσω. ἀπεικόν.

Force, βία, ας, ή.

Force (body of men), παρασκευή, ης, ή.

Force, βιάζομαι, 1. aor. pass. ἐβιάσθην.

Forefathers, πρόγονοι, ων, οί.

Foreknow, προγινώσκω, f. γνώσομαι, 1. aor. ἐγνώκα.

Foresee, προοράω, f. όφομαι. προνοέω, f. ἦσω.

FULL, AM.

Forget, ἐπιλανθάνομαι, f. λήσομαι, 2. aor. ελαθόμην.

Form, είδος, ους, τό. μορφή, ης, ή. σχήμα, ατος, τό.

Form of government, πολιτεία, ας, ή.

Former, πρότερος, α, ον. ό, ή, τό πρόσθεν.

Fortify, τειγίζω, f. ίσω.

Fortunate, εὐτυχής, ές.

Fortune, τύχη, ης, ή.

Forty, τεσσαράκοντα.

Found, κτιζω, f. κτίσω, 1. aor. ἔκτισα.

Founder, οἰκιστής, ου, ό.

Fountain, πηγή, ης, ή.

Four, τέσσαρες, οί, αί, τὰ τέσσαρα.

Fox-skin cap, ἄλπεκίς, ιδος, ή.

Free, ἐλεύθερος, α, ον.

Free, ἐλευθερώω, f. ὠσω.

Freedom, ἐλευθερία, ας, ή.

Freedom of speech, παρρησία, ας, ή.

Frequent, συχνός, ή, όν.

Frequent, φοιτάω, f. ἦσω.

Fresh, διερός, ά, όν.

Friend, φίλος, ό. εταῖρος, ου, ό.

Friendly, φίλιος, α, ον. φιλόφρων, ό, ή, gen. ονος.

Friendship, φιλία, ας, ή.

From, παρά, από, ἐκ, preps. with gen.

Fruit, καρπός, ου, ό.

Fruit, bear, καρπώω, f. ὠσω.

Full, μεστός, ή, όν.

Full, am, πλήθω, pf. πέπληθα.

GLADDEN.

Furious, am, βριμόομαι.

Furnish, παρέχω, f. ἔξω, impf. παρείχον.

Future, μέλλων, ουσα, ον, (τό μέλλον, as subst. the future).

G.

Gain, κέρδος, ους, τό.

Gain, κερδαίνω, f. κερδανώ, and κερδήσω, 1. aor. ἐκέρδανα τυγχάνω, f. τεύξομαι, 2. aor. ἔτυχον.

Gain (a victory), κρατέω, f. ἦσω.

Gainsay, ἀντιλέγω, f. ξω.

Garrison, φύλακες, ων, οί.

Gate, πύλη, ης, ή.

Gelon, Γέλων, ωνος, ό.

General, στρατηγός, ου, ό.

General, office of, στρατηγία, ας, ή.

General, am, στρατηγέω, f. ἦσω.

Get, τυγχάνω, f. τεύξομαι, 2. aor. ἔτυχον.

Get possession of, κρατέω, f. ἦσω, with gen.

Gift, δῶρον, ου, τό. γέρας, αος, τό.

Give, δίδωμι, f. δώσω, 1. aor. ἔδωκα.

Give (laws), τίθημι, f. θήσω, 1. aor. ἔθηκα.

Give back, ἀποδίδωμι, f. δώσω.

Give in, ἐνδίδωμι, ἐπιδίδωμι.

Give notice, προϊκόν, inf. εἰπεῖν.

Give taste of, γεύω, f. γεύσω.

Give up, ἐκδίδωμι. ἐνδίδωμι.

Giving, δόσις, εως, ή.

Gladden, εὐφραίνω, f. ανώ, 1. aor. εὐφράνα.

GLORIOUS.

Glorious, εὐκλής, ἐς. ἐνδοξος, ον.

Glory, κλέος, ους, τό.

Go, βαίνω, f. βήσομαι. πορεύομαι, f. πορεύσομαι. χωρέω, f. ήσω. οίχομαι, f. οικήσομαι, impf. ψόμην.

Go astray, πλανάομαι, f. ήσομαι, 1. aor. ἐπλανήθην.

Go away, ἀπειμι, inf. ιέναι. ἀπέρχομαι, f. ἐλεύσομαι.

Go against, ἀντίπειμι.

Go back, ἐπάνειμι.

Go down, καταβαίνω, f. βήσομαι. καταδύω or δύνω, f. δύσω. 2. aor. κατέδυν.

Go forward, προβαίνω. προχωρέω.

Go out, ἐκβαίνω. ἐξέρχομαι.

Go out against, ἐπέξειμι.

Go over, διαβαίνω. υπερβαίνω.

Go through, διειμι. διέρχομαι.

Go to, πρόκειμι. προσέρχομαι.

Go to and fro, φοιτάω, f. ήσω.

Go to school, φοιτάω.

Go to war, πολεμέω, f. ήσω.

God, θεός, οὔ, ό.

Goddess, θεά, ας, ή.

Going out, ἐξόδος, ον, ή.

Gold, χρυσός, οὔ, ό.

Golden, χρύσεος, ης, ον, Att. χρυσοῦς, ης, οὔν.

Gone, am, have, οίχομαι, f. οικήσομαι, impf. ψόμην.

Good, αγαθός, ης, όν. σπουδαίος, α, ον.

Goodwill, εὐνοια, ας, ή.

Govern, ἀρχω, f. ξω. κρατέω, f. ήσω.

HALF.

Govern a state, πολιτεύω, f. εὐσω.

Gracious, ἱεως, ον.

Grasp at, ὀρέγομαι, f. ξομαι, 1. aor. ὤρεξάμην, with gen.

Gratitude, χάρις, χάριτος, ή, acc. χάριν.

Great, μέγας, μεγάλη, μέγα.

Great, very, ὑπερμεγέθης, ες.

Greatest, μέγιστα, adv.

Greece, Ἑλλάς, Ἑλλάδος, ή.

Greek, Ἕλλην, Ἕλληλῆνος, ό.

Grief, λύπη, ης, ή.

Grieve (am a grief to), λυπέω, f. ήσω.

Grieved, am, ἄγθομαι, f. ἀγθέσομαι. ἀγανακτέω, f. ήσω.

Grieved, am exceedingly, ὑπεράγχομαι.

Groan, groaning, στεναγμός, οὔ, ό.

Grove, ἄλσος, ους, τό.

Grow, ἐπιδίδωμι, f. δώσω.

Gryllus, Γρύλλος, ου, ό.

Guard, φυλάττω, f. ξω.

Guess, στοχάζομαι, f. άσομαι.

Guide, ἡγεμών, όνος, ό.

Guilty, αἰτίας, α, ον.

Guilty, am found, ἀλίσκομαι, f. ἀλώσομαι, pf. έάλωκα, 2. aor. έάλων.

H.

Habitation, οἰκητήριον, ου, τό.

Hades, Ἅιδης, Ἅιδους, ό.

Half, ἡμισυς, εια, u (τὸ ἡμισυ, as subst. the half).

HEBE.

Hand, χεῖρ, χειρός and χειρός, ή.

Hand to hand, εἰς χεῖρας.

Handicraftsman, χειροτέχνης, ου, ό.

Hannibal, Ἀννίβας, α, ό.

Happen, συμβαίνω, f. βήσομαι, 2. aor. έβην.

Happiness, εὐδαιμονία, ας, ή.

Happy, εὐδαιμων, ον. μακάριος, ια, ιον.

Happy, am, εὐδαιμονέω, f. ήσω.

Happy, think, or call, μακαρίζω, f. ιώ.

Harass, ταρασσω and -ττω, f. ξω.

Harbour, λιμήν, ένος, ό.

Hard, χαλεπός, ή, όν.

Harm, βλάβη, ης, ή.

Haste, σπουδή, ης, ή.

Hate, μισέω, f. ήσω. στυγέω, f. ήσω.

Hateful, έχθρός, ά, όν, comp. έχθίων, superl. έχθιστος.

Hatred, έχθρα, ας, ή.

Have, έχω, f. έξω and σήσω, impf. έιχον, 2. aor. έσχον.

Hazard, ἀποκινδυνεύω, f. σω.

He, she, it, αὐτός, αὐτή, αὐτό.

Head, κεφαλή, ης, ή.

Head of, am at the, ἐφίσταμαι, 2. aor. ἐφέστην.

Heal, ίάομαι, f. ίάσομαι.

Health, υγίεια, ας, ή.

Healthy, υγιής, ες.

Hear, ἀκούω, f. ἀκούσω, pf. άκήκοα. κλύω, f. κλύσω. ἀκρόαομαι, f. άσομαι.

Hearth, έστία, ας, ή.

Heaven, οὐρανός, οὔ, ό.

Hebe, Ἥβη, ης, ή.

HECTOR.

- Hector**, Ἑκτωρ, ὁρος, ὅς.
Height, ὕψος, οὐς, τό.
Helen, Ἑλένη, ἡς, ἡ.
Hellenes, Ἑλληνες, οἱ.
Helot, Εἰλως, ὠτος, ὁ.
Help, βοήθεια, ας, ἡ.
Helper, βοηθός, ὁ.
Helpless, ἔρημος, ον.
Hera, Ἥρα, ας, ἡ.
Heracles, Ἡρακλῆς, εἶος, ὁ.
Herald, κήρυξ, ὄχος, ὁ.
Here, ἐνθάδε.
Hermes, Ἑρμῆς, οὐ, ὁ.
Hide, κρύπτω, ἀποκρύπτω, f. ψω, 2. aor. pass. ἐκρύβην.
High, ὑψηλός, ἡ, ὁν.
High minded, γενναῖος, α, ον.
Hill, κρημνός, οὐ, ὁ.
Himera, Ἰμέρα, ας, ἡ.
Himself, ἐαυτοῦ, -ῆς, -οῦ, contr. αὐτοῦ, -ῆς, -οῦ.
Hinder, κωλύω, f. ὦσω. ἐμποδίζω, f. ἰσω.
Hipparchus, Ἱππάρχος, ου, ὁ.
Hire, μισθόομαι, f. ὠσονται.
Hit, τυγχάνω, f. τεύξομαι, 2. aor. ἔτυχον.
Hold, ἔχω, f. ἔξω, and σχίζω, 2. aor. ἔσχον.
Hold, lay, of, ἐπιλαμβάνομαι, f. λήφομαι.
Hold by, ἔχομαι (with gen.)
Hold out, ἀντέχω.
Holy, σεμνός, ἡ, ὁν.
Homage, do, to, προσκυνέω, f. ἡσονται.
Home, οἶκαδε.
Homer, Ὅμηρος, ου, ὁ.
Honour, τιμή, ἡς, ἡ.
Honour first, προτιμάω, f. ἡσω.
Honourable, τιμιος, α, ον. καλός, ἡ, ὁν.

ILL, AM.

- Hope**, ἐλπίς, ἰδός, ἡ.
Hope, ἐλπίζω, f. ἰσω.
Hopeless, am (of affairs), ἀνελπιστως ἔχω.
Hoplite, ὁπλίτης, ου, ὁ.
Horse, ἵππος, ου, ὁ.
Horse, of, or belonging to, ἵππικός, ἡ, ὁν.
Horseman, ἵππεύς, εἶος, ὁ.
Hostile, ἐχθρός, ἄ, ὁν. πολέμιος, α, ον.
Hour, ὥρα, ας, ἡ.
House, δῶμα, ατος, τό, οἶκος, ου, ὁ.
How? πῶς; adv.
How, in what way, ὧπως, conj.
How many, how much, πόσος, ὁπόσος, ἡ, ὁν.
Human, ἀνθρώπινος, ἡ, ον.
Hundred, ἑκατόν, indecl.
Hundred, two, three, four, διακόσιοι, τριακόσιοι, τετρακόσιοι, αἱ, α.
Hunger, λιμός, οὐ, ὁ, and ἡ.
Hungry, am, πεινάω, f. ἡσω.
Hunt, θηράω, f. ἄσω.
Hurry, am in a, σπουδάζω, f. ἄσω.
Hurt, βλάπτω, f. ψω, 2. aor. pass. ἐβλάβην.
Hurtful, βλαβερός, ἄ, ὁν.

I.

- I**, ἐγώ, ἐμοῦ, μου.
Idly, μάτην, adv.
Ignorance, ἀπαιδευσια, ας, ἡ.
Ignorant, ἀμαθής, ἐς.
Ignorant, am, ἀγνοέω, f. ἡσω.
Ill, am, ἀρρωστέω. νοσέω, f. ἡσω.

INFERIOR, AM.

- Illustrious**, ἐπιφανής, ἐς.
Image, τύπος, ου, ὁ.
Immortal, ἀθάνατος, ον.
Immortality, ἀθανασία, ας, ἡ.
Impiety, ἀσεβεία, ας, ἡ.
Implant, ἐμφυτεύω, f. εὔσω.
Impose upon, διαβάλλω, f. βάλω. ἀπατάω f. ἡσω.
Impossible, ἀδύνατος, ον.
Impracticable, ἀμήχανος, ον.
Improve, ἐπιδίδωμι, f. δώσω, 1. aor. ἔδωκα.
In, ἐν, prep. with dat.
Inasmuch as, ἄτε, καθ' ἧσον.
Inborn, ἐμφυτος, ον.
Incite, παροξύνω, f. ουνῶ.
Incline, προτρέπω, f. ψω.
Incompatible, ἀσύνητατος, ον.
Incomprehensible, ἀμήχανος, ον.
Incontinent, ἀκρατής, ἐς.
Increase, αὐξάνω, f. αὐξήσω. ἐπιδίδωμι, f. δώσω.
Indecency, ἀσχημοσύνη, ἡς, ἡ.
Independence, αὐτονομία, ας, ἡ.
Indictment, γραφή, ἡς, ἡ.
Indigenous, αὐτόχθων, ονος, ὁ.
Individual, ιδιώτης, ου, ὁ.
Inexperienced, ἀπειρος, ον.
Inferior, ἡττων, ονος. ὑστερος, α, ον. δευτερος, α, ον.
Inferior, am, ἡττώομαι, pass.

INGRATITUDE.

Ingratitude, ἀχαριστία, ας, ἡ.

Inhabit, ναίω, οἰκέω, f. ἦσω.

Inhabitant, ἐγχώριος, ου, ὁ.

Inherit, κληρονομέω, f. ἦσω.

Injure, βλάπτω, f. ψω.

Injustice, ἀδικία, ας, ἡ.

Innate, ἐμφυτός, ον.

Inquire, πυθάνομαι, f. πεύσομαι, pf. πέπυσμαι, 2. aor. ἐπυθάμην, ζήτέω, f. ἦσω. ἱστορέω, f. ἦσω.

Inquiry, ζήτησις, εως, ἡ.

Insatiable, ἀπληστος, ον.

Inscrutable, ἀφανής, ες.

Insolence, ὕβρις, εως, ἡ.

Instead of, ἀντί, prep. with gen.

Instruct, παιδεύω, f. εύσω. διδάσκω, f. ξω.

Insult, ὕβρις, f. σω.

Intelligence, σύνεσις, εως, ἡ.

Intelligent, φρόνιμος, ον.

Intemperance, ἀκολασία, ας, ἡ.

Intend, βούλομαι, f. ἥσομαι, pf. βεβούλημαι.

Intention, διάνοια, ας, ἡ.

Intercept, κατακλείω, f. κλείσω.

Intercourse, συνουσία, ας, ἡ.

Interest, their own, τὸ ἐφ' ἑαυτῶν.

Interrupt, ὑποβάλλω, f. βαλῶ.

Into, εἰς, prep. with accus.

Introduce, εἰσάγω, f. ἀξω, 2. aor. ἤγαγον.

KNOCK OUT.

Invade, εἰσβάλλω, f. βαλῶ, followed by εἰς with acc.

Invent stories, λογοποιέω, f. ἦσω.

Investigation, ζήτησις, εως, ἡ.

Invisible, ἀδῆλος, ον.

Ionian, Ἰωνικός, ἡ, ὄν.

Island, νῆσος, ου, ἡ.

Islander, νησιώτης, ου, ὁ.

Issue, ἀποβαίνω, f. βήσομαι, 2. aor. ἐβην.

Isthmus, ἰσθμός, οὔ, ὁ.

J.

Journey, ὁδός, οὔ, ἡ.

Joy, χαρά, ᾤ, ἡ.

Judge, κριτής, οὔ, ὁ. δικαστής, οὔ, ὁ.

Judge, δικάζω, f. ἄσω.

Judge, κρίνω, f. νῶ.

Judgment, γνώμη, ἡ, ἡ.

Just, δίκαιος, α, ον.

Just as, ὥσπερ, adv.

Justice, δική, ἡ, ἡ. δικαιοσύνη, ἡ, ἡ.

K.

Keep, φυλάσσω or -ττω, f. ξω.

Keep (*nourish, maintain*), τρέφω, f. θρέψω, 2. aor. ἔτραφον.

Keep off, ἀπερύκω, f. ξω.

Kill, ἀποκτείνω, f. κτενῶ, 1. aor. ἐκτεῖνα, 2. aor. ἐκτανον.

Kindness, χάρις, ιτος, ἡ, acc. χάριν. εὐεργεσία, ας, ἡ.

King, βασιλεύς, εως, ὁ.

King, am, βασιλεύω, f. εὔσω.

Kingdom, βασιλεία, ας, ἡ.

Knock out, ἐκκόπτω,

LAWFUL, IT IS.

f. ψω, 2. aor. pass. ἐξεκόπην.

Know, γινώσκω, f. γνώσομαι, 2. aor. ἔγνων. οἶδα, (pf. of obsol. εἶδω, with pres. signif.) plupf. ἤδειν, inf. εἰδέναι, partic. εἰδώς.

Know beforehand, προγιγνώσκω, f. γνώσομαι.

Knowledge, ἐπιστήμη, ἡ, ἡ.

L.

Labour (subs.), πόνος, ου, ὁ. ἰδρώς, ὤτος, ὁ.

Labour (v.), πονέω, f. ἦσω. κάμνω, f. καμῶμαι, 2. aor. ἔκαμον.

Lacedaemon, Λακεδαιμῶν, ονος, ἡ.

Lacedaemonian, Λακεδαιμόνιος, ὁ.

Lack, σπανίζω, f. ἰσω, Att. ἰώ.

Lake, λίμνη, ἡ, ἡ.

Land, χώρα, ας, ἡ. γῆ, γῆς, ἡ.

Land, adj. πεζός, ἡ, ὄν.

Land (disembark), ἐκβαίνω, f. βήσομαι, 1. aor. transit. ἐξέβησα. 2 aor. ἐξέβην.

Late, later, too late, ὕστερος, α, ον.

Late, ὀψέ, adv.

Late for, too, κατόπιν, with gen.

Late, am, am too late for, ὕστερῶ, f. ἦσω, with gen.

Laugh, γελᾶω, f. ἄσομαι, 1. aor. ἐγέλασα.

Laugh at, καταγελάω, f. ἄσομαι.

Law, νόμος, ου, ὁ. θεσμός, οὔ, ὁ.

Law-giver, νομοθέτης, ου, ὁ.

Lawful, it is, ἔξεστι, impf. ἐξῆν.

LAW-SUIT.

Law-suit, δίκη, ης, ἡ.
Lay aside, ἀποτίθεμαι, f. θήσομαι.
Lay down (as an argument), ὑποτίθημι, f. θήσομαι.
Lay up, κατατίθεμαι, f. θήσω.
Lay to charge of, κατηγορέω, f. ἔσω.
Lay waste, τέμνω, f. τεμῶ, 2. aor. ἔταμνον.
Lead, ἄγω, f. ἄξω, 2. aor. ἤγαγον. ἡγέομαι, f. ἡγήσομαι.
Lead away, ἀπάγω, f. ἄξω.
Lead on against, ἀπάγω.
Leader, ἡγεμών, ὄνος, ὅ.
Leaf, φύλλον, ου, τό.
Learn, μαρθάνω, f. μαθήσομαι, 2. aor. ἔμαθον. πυνθάνομαι, f. πεύσομαι, 2. aor. ἐπυθόμην.
Learner, μαθητής, οὔ, ὅ.
Learning, μάθημα, α-τος, τό.
Least, the, ἥκιστα, adv.
Leave, λείπω, καταλείπω, f. ψω.
Leave unnoticed, παραλείπω.
Leg, σκέλος, ους, τό.
Leisure, σχολή, ἥς, ἡ.
Length, μήκος, ους, τό.
Leonidas, Λεωνίδας, ου, ὅ.
Lesbos, Λέσβος, ου, ἡ.
Less, ἐλάσσων or -των, ον. ἥττων, ον. μείων, ον.
Lest, μή, conjunction.
Let go, ἀφήμι, f. ἔσω, 1. aor. ἤκα.
Let on hire, μισθώω, f. ὤσω.
Letter, ἐπιστολή, ἥς, ἡ.
Lie (*speak falsely*), ψεύδομαι, f. ψεύσομαι.

LOSE.

Lie, κεῖμαι, f. κείσομαι, impf. ἐκείμην, inf. κείσθαι.
Lie before, or **in front of**, πρόκειμαι, partic. κείμενος.
Lie on, or **over against**, ἐπικείμει.
Life, βίος, ου, ὅ.
Lighten, κουφίζω, f. ἰσω, Att. ἰώ.
Like, παραπλήσιος, ον. ὅμοιος, α, ον.
Like, am, ὅμοια, partic. ὅμοιος.
Likely, εἰκός, ὅτος, τό.
Liken, εἰκάζω, f. ἄσω.
Lion, λέων, λέοντος, ὅ.
Listen, ἀκροῖομαι, ἐπακούω, f. σω.
Little, ὀλίγος, η, ον.
Live, βιώω, f. ὤσομαι. ζάω, f. ζήσω. διάγω, f. ξω.
Living, διερός, ἄ, ὄν.
Lodge with, συσκηνέω, f. ἔσω.
Lofty, ὑψηλός, ἡ, ὄν.
Long, μακρός, ἄ, ὄν. συγρός, ἡ, ὄν.
Long ago, πάλαι, adv.
Long for, ἐπιθυμέω, f. ἔσω.
Long-handed, μακρόχειρ, χειρός, ὅ.
Longer, no, οὐκέτι, μᾶλτι, adv.
Look, ἀποβλέπω, f. ψω.
Look at, σκοπέω, f. σκέψομαι. ἀναβλέπω, f. ψω.
Look on at (overlook), περιεράω, 2. aor. περιείδον.
Look at myself in a glass, κατοπτρίζομαι.
Loosen, λύω, ἀπολύω, f. ὤσω.
Lord, κύριος, ου, ὅ.
Lose, ἀπολλύμι, f. ἀπολέσω, 1. aor. ὤλεσα, pf. ὀλώλεα. ἀποβάλλω, f. βαλῶ.

MANY.

Loss, am at a, ἀπορίω, f. ἔσω.
Love, ἀγαπάω, f. ἔσω. φιλέω, f. ἔσω. ἐράω. στέργω, f. ξω.
Love, ἔρως, ὠτος, ὅ.
Lycurgus, Λυκούργος, ου, ὅ.
Lydian, Λυδός, οὔ, ὅ.
Lysander, Λύσανδρος, ου, ὅ.
Lysimachus, Λυσίμαχος, ου, ὅ.

M.

Macedonia, Μακεδονία, ας, ἡ.
Macedonian, Μακεδών, ὄνος, ὅ.
Mad, am, μαίνομαι, f. μανήσομαι, and μανοῦμαι, pf. with pres. signif. μέμνηνα, 2. aor. ἐμάνην, inf. μανῆναι.
Madness, μανία, ας, ἡ.
Maeander, Μαίανδρος, ου, ὅ.
Magistracy, ἀρχή, ἥς, ἡ.
Magnanimity, μεγαλοψυχία, ας, ἡ.
Maia, Μαῖα, ας, ἡ.
Make, ποιέω, f. ἔσω. τίθημι, f. ἔσω, 1. aor. ἔθηκα.
Made, am, γίγνομαι, f. γενήσομαι.
Make light of, ὀλιγωρίω, f. ἔσω.
Male, ἄρσεν, or later, ἄρρην, εν, gen. ενος.
Man, ἄνθρωπος, ου, ὅ. ἀνίρ, ἀνδρός, ὅ.
Manage, πράττω, f. ξω.
Manhood, ἡβη, ης, ἡ.
Manifest, φανερός, ἄ, ὄν.
Manner, τρόπος, ου, ὅ.
Manner, in like, ὁμοίως.
Many, πολὺς, πολλή, πολῦ.

MANY, VERY.

Many, very, πᾶμπο-
λυς, πολλή, πολυ.

Many, how, πόσος,
ὅποσος, η, ον.

Many times more,
or greater, πολλαπλά-
σιος, α, ον.

Marathon, Μαραθῶν,
ῶνος, ὁ and ἡ.

March, πορεύομαι, f.
σμαι.

March against, προσ-
έρχομαι, f. ελεύσομαι.

Marry, γαμέω, f. γαμῶ,
1. aor. ἔγημα.

Marsyas, Μαρσύας, ου,
ὁ.

Master, δεσπότης, ου,
ὁ. κύριος, ου, ὁ.

Matter, πρᾶγμα, ατος, τό.

Mean, σμικρός, ἄ, ὄν.

Median, Μῆδος, ου, ὁ.

Medism, Μηδισμός,
οὔ, ὁ.

Medize, μηδίζω, f.
ίσω.

Meet, ἐντυγχάνω, συν-
τυγχάνω, f. τεύξομαι.

Memory, μνημοσύνη,
ης, ἡ.

Menecrates, Μενεκρά-
της, ους, ὁ.

Mention, μνημονεύω,
f. σω.

Message, ἀγγελία, ας,
ἡ.

Messenger, ἄγγελος,
ου, ὁ.

Messenian, Μεσσή-
νιος, α, ον.

Middle, μέσος, η, ον.

Might, σθένος, ους, τό.

Miletus, Μίλητος, ου, ἡ.

Miltiades, Μιλτιάδης,
ου, ὁ.

Mina, μνᾶ, ᾶς, ἡ.

Minded, am, φρονέω,
f. ἴσω.

Mindful, μνήμων, ον.

Mine, ἐμός, ἡ, ὄν.

MURDER.

Minos, Μίνως, ῶος,
Att. ω, ὁ.

Mischief, καχότης, τη-
τος, ἡ. καχόν, τό.

Miserable, ἄθλιος, α,
ον.

Misfortune, συμφορά,
ας, ἡ. ἀτυχία, ας, ἡ.

Mislead, πλανᾶω, f.
ἴσω. διαβάλλω, f. βαλῶ.

Miss, ἀμαρτάνω, f.
ἀμαρτήσομαι, 2. aor.
ἡμαρτον. ἀποτυγχάνω, f.

τεύξομαι, 2. aor. ἐτυχον.

Mis-shapen, ἄμορφος,
ον.

Mock, καταγελᾶω, f.
άσω.

Moderation, σωφρο-
σύνη, ης, ἡ.

Modesty, αἰδώς, οὐς,
ἡ.

Molossians, Μόλοσ-
σοί, ὦν, οἱ.

Money, χρήματα, τά.
ἀργύριον, ου, τό.

Month, μήν, μηνός, ὁ.

Moon, σελήνη, ης, ἡ.

More, πλείων and
πλέων, ον.

Mortal, θνητός, ἡ, ὄν.

Most, πλείστος, η, ον.

Most, μάλιστα, adv.

Mother, μήτηρ, μη-
τρός, ἡ.

Move, κινέω, f. ἴσω.

Mount, ἀναβαίνω, f.
βήσομαι, 2. aor. ἐβην.

Mountain, ὄρος, ους,
τό.

Mouth, στόμα, ατος,
τό.

Much, πολὺς, πολλή,
πολύ.

Much, so, τοσόςδε,
ἡδε, ὁνδε.

Mulct, τιμῆ, ἡς, ἡ.

Multitude, πλῆθος,
ους, τό.

Multitude of work-
men, πλουχειρία, ας, ἡ.

Murder, φόνος, ου, ὁ.

NEMEAN.

Murderer, φονεύς,
έως, ὁ.

Muse, Μοῦσα, ης, ἡ.

Music, μουσική, ἡ.

Must, δεῖ, impers.

My, ἐμός, ἡ, ὄν.

Myself, ἑαυτοῦ, τῆς,
τοῦ.

N.

Nail up, καθηλῶω, f.
ώσω.

Naked, γυμνός, ἡ, ὄν.

Name, ὄνομα, ατος, τό.

Name, ὀνομάζω, f.
άσω.

Name, having same,
or similar, ὁμώνυμος, ον.

Narrate, ἱστορέω, f.
ἴσω. ἐξηγέομαι, f. ἴσο-

μισι.

Narrowly, μικρόν,
adv.

Narrow-minded, μι-
κρόψυχος, ον.

Nation, ἔθνος, ους, τό.

Native, ἐγχώριος, ον.

Nature, φύσις, εως, ἡ.

Naval, ναυτικός, ἡ, ον.

Navy, τὸ ναυτικόν.

Naxian, Νάξιος, α, ον.

Near, ἀγχι, ἐγγύς,
adv. with gen. πλήσιον,

adv. παρά, ἐπὶ, preps.
with gen. and dat.

Necessaries, τὰ ἐπι-
τήδεια.

Necessary, ἀναγκαῖος,
α, ον.

Necessary, it is, δεῖ,
χρή, impers.

Necessity, ἀνάγκη,
ης, ἡ.

Need, δεόμαι, προσδέο-
μαι, f. δεήσομαι, 1. aor.
εδεήθην.

Neighbour, ὁ πλησίον.

Neither, οὔτε, μήτε.

Nemean, Νέμειος, α,
ον.

NEOCLES.

Neocles. Νεοκλής, εους, ό.

New, νέος, α, ον.

Newly - acquainted with, ἀρτιμαθής, ές.

Night, νύξ, νυκτός, ή.

Nile, Νεῖλος, ου, ό.

Niobe, Νιόβη, ης, ή.

Noble, ευγενής, ές. γενναίος, α, ον. καλός, ή, όν.

Noise, φύφος, ου, ό.

None, no one, ούδεις, μηδεις, εμια, έν.

Not, ού, ουκ, ουχ, μη.

Nourish, τρέφω, f.

θρέψω, pf. τέτροφα.

Now, νυν, adv.

Nowhere, ούδαμου.

Number, αριθμός, ου, ό.

Number, αριθμέω, f. ήσω.

Numberless, άναριθμος, ον.

Nurse, τροφός, ου, ή.

O.

Oath, όρκος, ου, ό όρκιον, ου, τό.

Obedient, υπειυθής, ές.

Obey, πείθομαι, f. πείσσομαι, with dat.

Obliterate, αφανίζω, f. ίσω.

Obtain, λαγχάνω, f. λήξομαι, 2. aor. έλαχον. τυγχάνω, f. τεύξομαι, 2. aor. έτυχον.

Occasion, καιρός, ου, ό.

Occupy myself, am occupied in, έχω, f. έξω, πονέω, f. ήσω, followed by περι.

Oenoe, Οινόη, ης, ή.

Offering, άνάθημα, ατος, τό.

Office, άρχή, ης, ή.

Often, πολλάκις, adv.

ORDER, IN.

Old-age, γήρας, γήρωας, τό.

Older, am, πρεσβεύω, f. εύσω.

Old, grow, γηράσχω, f. γηράσσομαι, 1. aor. έγήρανα.

Old man, γέρων, gen. οντος, ό.

Old, of, πάλαι, adv.

Oligarchy, όλιγαρχία, ας, ή.

Olympic games, 'Ολύμπια, τά.

Olympus, 'Ολυμπος, ου, ό.

Omens, obtain good, καλλιερέω, f. ήσω.

Omit, παραλείπω, f. ψω, pf. έλειπον.

On, έπι, prep. with dat.

On account of, διά, prep. with acc.

One, εις, μία, έν.

One another, άλλήλων, gen. plur. no nom.

Only, μόνος, ης, ον.

Open, άνοίγνυμι, and άνοίγω, f. άνοίξω, 1. aor. άνέψξα.

Opinion, γνώμη, ης, ή.

Opportunity, there is an, παρέχει, impers.

Oppose, εναντιόομαι, f. ώσομαι, 1. aor. pass. ήναντιώθην.

Oppose, (by assertion), αντίλέγω, f. έω.

Opposed, εναντίας, α, ον.

Opposite, αντίος, α, ον.

Opposite to, άντι, prep. with gen.

Oracle, χρηστήριον, ου, τό.

Orator, ρήτωρ, ρήτορος, ό.

Order, in, έξής. έφεξής, adv.

PANIC-STRICKEN, AM.

Order, κελεύω, f. σω. προείπον, inf. ειπείν.

Orderly, in good order, ευτάκτως.

Ordinance, πρόσταγμα, ατος, τό.

Orestes, 'Ορέστης, ου, ό.

Ornament, κόσμος, ου, ό.

Other, άλλος, ης, ο. έτερος, α, ον.

Ought, δεῖ, χρή, impers.

Our, ήμέτερος, α, ον.

Out of, εκ, εξ, prep. with gen.

Outdo, υπερέχω, f. εξώ, impf. είχον.

Outline, τύπος, ου, ό.

Outrun, προτρέχω, f. δραμοῦμαι, with gen.

Over, υπέρ, prep. with gen. and accus. ανά, prep. with accus.

Overcome, περιγιγνομαι, f. γενήσομαι, 2. aor. εγενόμην.

Overtake, κιχάνω, f. κιχήσομαι, 2. aor. έκίχον, opt. κιχείην. καταλαμβάνω, f. λήψομαι.

Overthrow, καταλύω, f. λύσω, pf. pass. έλυμαι, aor. κατελύθην.

Overweening, υπερήφανος, ον.

Overwhelm, κατακλύζω, f. σω.

Owe, όφειλω, f. όφειλήσω, 2. aor. ώφελον.

P.

Pack up, συσκευάζομαι, f. άσσομαι.

Pain, λύπη, ης, ή.

Pain, am in, αλγέω, f. ήσω.

Pallas, Παλλάς, άδος, ή.

Panic-stricken, am,

PARASANG.

καταπλήττομαι, 1. aor. καταπλήχθην.

Parasang, παρασάγγελος, ου, ό.

Parent, γονεύς, έως, ό.

Part, μοίρα, ας, ή. μέρος, ους, τό.

Participating in, μέτοχος, ον.

Pass (time), διάγω, f. άζω, 2. aor. ήγαγον.

Pass over (omit), παραλείπω, f. ψω.

Passion, πάθος, ους, τό.

Pay, κατατίθηναι, f. θήσω, 1. aor. έθηξα.

Pay (honour), νέμω, f. νεμώ, 1. aor. ένειμα.

Pay attention to, επιμελέομαι, f. ήσομαι, 1. aor. έπεμελήθην.

Pay the penalty, δίδωμι δίκην.

Pay, μισθός, ου, ό.

Peace, ειρήνη, ης, ή.

Peace, am at, ήσυχάζω.

Peculation, κλοπή, ης, ή.

Peculiar, ιδιος, α, ον.

Peisistratus, Πεισιστρατος, ου, ό.

Pelopidas, Πελοπίδης, ου, ό.

Peloponnesian, Πελοποννησιος, α, ον.

Penalty, ζημία, ας, ή.

Peneus, Πηνειός, ου, ό.

People, δήμος, ου, ό.

Perceive, νοέω, f. ήσω. αισθάνομαι, f. ήσομαι, 2. aor. ήσόμην. *

Perception, having quick, άγχινους, ουν.

Pericles, Περικλής, έους, ό.

Perioeci, Περιοιοι, οί.

Perish, φθίω, f. φθίσομαι. έλλωμαι, άπόλλυ-

PLOT AGAINST.

μαι, f. όλοῦμαι, 2. aor. ώλόμην, pf. έλωλα.

Perjured, επιόρκος, ον.

Permit, έάω, f. έάσω, impf. είων. επιτρέπω, f. ψω.

Persevere, καρτερέω, f. ήσω.

Persian, Πέρσης, ου, ό. Περσικός, ή, όν.

Persuade, πείθω, f. σω, 2. pf. πέποιθα, 1. aor. pass. έπέισθην.

Philip, Φίλιππος, ου, ό.

Philosopher, φιλόσοφος, ου, ό.

Philosophy, φιλοσοφία, ας, ή.

Phoenician, Φοίνιξ, ικος, ό.

Phocion, Φωκίων, ωνος, ό.

Phrygia, Φρυγία, ας, ή.

Physician, ιατρός, ου, ό.

Picked, λογάς, άδος.

Piety, ευσέβεια, ας, ή.

Pilot, κυβερνήτης, ου, ό.

Pious, ευσεβής, ές.

Pious, am, ευσεβέω.

Piracy, ληστεία, ας, ή.

Piraeus, Πειραιεύς, ως, ό.

Pity, οίκτηίρω, 1. aor. ήκτειρα.

Place, χώρος, ου, ό.

Place, ας, ή. τόπος, ου, ό.

Place, τίθηναι, f. θήσω, 1. aor. έθηξα.

Plain, πέδιον, ου, τό.

Plataea, Πλαταιαί, ών, αί.

Plato, Πλάτων, ωνος, ό.

Pleasant, ήδύς, ήδεΐα, ήδύ. ευχάριστος, ον.

Please, άρέσκω, f. άρέσω.

Pleased, am, ήδομαι, ήσθήσομαι, 1. aor. ήσθην.

Plot against, επιβου-

λεύω, f. σω.

PRACTISE.

Plunder, σολάω, f. ήσω. ληίζομαι, άρπάζω, f. άσω.

Plunder, λεία, ας, ή.

Poem (epic), έπος, ους, τό.

Poet, ποιητής, ου, ό.

Poetry, ποιήσεις, έως, ή.

Point out, δηλώω, f. ώσω.

Poison, φάρμακον, ου, τό.

Polemarchus, Πολέμαρχος, ου, ό.

Political, πολιτικός, ή, όν.

Politics (the science of), ή πολιτική.

Polity, πολιτεία, ας, ή.

Pollux, Πολυδεύκης, εος, ό.

Polymnis, Πόλυμνις, ίδος, ό.

Poor, πένης, ητος, ό.

Portion, μέρος, ους, τό.

Portion out, άπονέμω, f. νεμώ, 1. aor. ένειμα.

Poseidon, Ποσειδών, ώνος, ό.

Possess, έχω, f. έξω, and σχήσω, impf. είχον, 2. aor. έσχον. νέμομαι.

Possession, κτήμα, ατος, τό. κτήσεις, έως, ή.

Possible, δυνατός, ή, όν.

Possible, it is, έξεστι, impers.

Potidaea, Ποτίδαια, ας, ή.

Poverty, πενία, ας, ή.

Power, δυνάμεις, έως, ή.

Power, have, am powerful, ισχύω, f. ύσω.

Powerful, δυνατός, ή, όν.

Powerless, άσθενής, ές.

Practise, άσκέω, f.

PRAISE.

ἡσω. ἐξεργάζομαι, f. ἄσομαι.

Praise, ἐπαινος, ου, ὁ. ἐγκώμιον, ου, τό.

Praise, ἐπαινέω, f. ἔσω, or ἔσομαι.

Pray, εὐχόμαι, f. ξομαι, 1. aor. ᾠξάμην.

Prayer, εὐχή, ἥς, ἡ.

Precedence, **have**, πρεσβεύω, f. εὖσω, with gen.

Prefer, προαιρέομαι, f. ἡσομαι. προτίθημι, f. θήσω.

Preparation, παρασκευή, ἥς, ἡ.

Prepare, παρασκευάζω, κατασκευάζω, f. ἄσω.

Present, am, πάρεμι, f. παρέσομαι, inf. παρείναι.

Preservation, σωτηρία, ας, ἡ.

Preside over, προστατεύω, with gen.

Press on, ἐπιχειρῶ, inf. κείσθαι.

Pretence, πρόφασις, εως, ἡ.

Pretext, πρόφασις, εως, ἡ.

Prevent, κωλύω, f. ὤσω.

Pride myself on, ἀγάλλομαι.

Prime (of life), ἡβη, ἥς, ἡ.

Prison, δεσμοκτήριον, ου, τό.

Prisoner, δεσμώτης, ου, ὁ, (of war) αἰχμάλωτος, ὁ.

Private person, ἰδιώτης, ου, ὁ.

Prize, ἄθλον, ου, τό.

Probability, εἰκός, ὁ-τος, τό.

Probable, ἐπίδοξος, on.

Proclaim, ἐπαγγέλλω, f. ἐλῶ. προεῖπον.

PURCHASE.

Procure, ἐκπορίζω, f. ἰῶ. παρέχω, f. ἔξω.

Produce, τίκτω, f. τέξομαι, 2. aor. ἔτεκον, pf. τέτοκα.

Profit, ὀνίνημι, f. ὀνήσω, 2. aor. ὠνήμην. ὠφέλειω, f. ἡσω.

Profitable, συμφέρων, on.

Promise, ὑπισχνέομαι, f. ὑποσχέσομαι, 2. aor. ὑποσχόμην. ἐπαγγέλλομαι.

Proof, σημεῖον, ου, τό. Properly, ἀξίως.

Property, οὐσία, ας, ἡ.

Prophecy, μαντεύομαι, f. εὖσομαι.

Propitious, ἱλαως, on.

Prosecute, διώκω, f. ξω.

Prosper, εὐτυχέω, f. ἡσω.

Prosperity, εὐτυχία, ας, ἡ.

Protagoras, Πρωταγόρας, ου, ὁ.

Protect, φυλάττω, f. ξω. προφυλάττω, f. ξω.

Prove, ἐνδείκνυμι, f. δείξω. ἐλέγχω, f. ξω.

Provide, πορίζω, f. ἰσω. ἐκπορίζομαι. κατασκευάζω, f. ἄσω.

Provide for, or against, προνοέομαι.

Provisions, σῖτος, ου, ὁ, (plur. τὰ σῖτα).

Provoke, παροξύνω, f. οὖν.

Prow, πρῶρα, ας, ἡ.

Prudence, σωφροσύνη, ἥς, ἡ.

Prudent, σώφρων, on. φρόνιμος, on.

Publicly, δημοσίᾳ.

Punish, κολάζω, f. ἄσω. ζημιόω, f. ὤσω.

Punished, am, δίκην δίδωμι.

Purchase, πρίαμαι

QUIETNESS.

(not found in pres. ὠνέομαι used instead) 1. aor. ἐπριάμην, inf. πρίασθαι.

Pure, καθαρός, ἁ, ὄν.

Purpose, διάνοια, ας, ἡ.

Pursue, διώκω, f. ξω.

Put, τίθημι, f. θήσω, 1. aor. ἔθηκα, pf. τέθεικα.

Put away, μεθίστημι, f. μεταστήσω.

Put off, ἀποτίθεμαι.

Put off (delay), ἀναβάλλω, f. βαλῶ.

Put on, περιτίθημι.

Put out to sea, ἀναπλέω, f. πλεύσομαι.

Put to the hazard, ἀποκινδυνεύω, f. εὖσω.

Put upon (enjoin), ἐπιτάττω, f. ξω.

Put up with, ἀνέχομαι, f. ἔξομαι.

Put out to interest, δανείζω, f. εἰσω.

Pylades, Πυλάδης, ου, ὁ.

Pythagoras, Πυθαγόρας, ου, ὁ.

Q.

Quarrel, στασιάζω, f. ἄσω.

Quarrelsome, am, φιλονεικέω.

Quench, σβέννυμι, f. σβέσω, 1. aor. ἔσβεσα.

Question, ἐπερωτάω, f. ἡσω.

Quickly, ταχύ, (as quickly as possible, ὥς τάχιστα).

Quickness, τάχος, ους, τό.

Quiet, ἡσυχος, on.

Quiet, am, ἡσυχάζω, f. ἄσω.

Quietness, ἡσυχία, ας, ἡ.

RACE.

R.

Race, γένος, ους, τό.
Race - course, στάδιον, ου, τό.
Rain, ὄμβρος, ου, ὁ.
 ὕετός, ου, ὁ.
Rank, τάξις, εως, ἡ.
Ransom, λύτρον, ου, τό.
Ratify, κυρώω, f. ὦσω.
Ravage, τέμνω, f. τεμῶ, pf. τέτμηκα, 2. aor. ἔταμον.
Raze, κατασκάπτω, f. ψω. ἀφανίζω, f. ἰσω.
Reach, ἐξικνέομαι, ἐφικνέομαι, f. ἰξομαι, 2. aor. ἰκόμην. προέρχομαι, f. ἐλεύσομαι, 2. aor. ἤλθον.
Reach after, ὀρέγομαι, f. ξομαι, 1. aor. ὤρεξάμην.
Read, ἀναγιγνώσκω, f. γνώσομαι, pf. ἔγνωκα, 2. aor. ἔγνων.
Ready, ἐτοῖμος, ον.
Readily ῥαδίως, adv.
Reap, καρπύομαι, f. ὠσομαι.
Rear, τρέφω, f. θρέψω, pf. τέτροφα.
Reason, (faculty) νοῦς, ου, ὁ.
Reason, λόγος, ου, ὁ.
Reason (v.), διαλέγομαι, f. ξομαι.
Reasoning, λογισμός, ου, ὁ.
Reason, with good, εὐκρίτως, adv.
Rebel, στασιάζω, f. ἄσω.
Recall, ἀποκαλέω, f. ἔσω.
Receive, δέχομαι, προσδέχομαι, f. δέξομαι. λαμβάνω, f. λήψομαι, pf. ἔληφα. E
Reckon, λογίζομαι, f. σομαι.

REMEMBER.

Recognise, ἐπιγιγνώσκω, f. γνώσομαι, 2. aor. ἔγνων.
Recommend, παραινῶ, f. ἔσω. παρακλεῖομαι.
Reconcile, διαλλάσσω, Att. ττω, f. ξω, 2. aor. pass. διελλάγην.
Record, ἀναγράφω, f. ψω.
Recover, ἀναλαμβάνω, f. λήψομαι.
Reference to, with, πρὸς, prep. with acc.
Reflect, σκέπτομαι, f. σκέψομαι, 1. aor. ἐσκεψάμην.
Refrain, ἀπέχομαι, f. ἀφείσομαι, with gen.
Refuge, καταφυγή, ἥς, ἡ.
Regard, ὥρα, ας, ἡ.
Register, ἀπογράφω, f. ψω.
Regret, πόθος, ου, ὁ.
Rejoice, χαίρω, f. χαίρήσω, 2. aor. pass. ἐχάρην.
Relate, λέγω, f. ξω. διαμνημονεύω, f. σω.
Release (v.), ἀπολύω, f. λύσω.
Release (subs.), ἀπόλυσις, εως, ἡ.
Relief of soldiers, διαδοχή, ἥς, ἡ.
Relieve, συμπονέω, f. ἤσω.
Remain, μένω, f. μείνω, 1. aor. ἔμεινα.
Remain behind, ὑπομένω, f. νῶ.
Remaining, λοιπός, ἡ, ὄν.
Remember, μνησχομαι, f. μνήσομαι, 1. aor. ἐμνησάμην, pf. μέμνημαι, with pres. signif. pass. f. μνησθήσομαι, 1. aor. ἐμνήσθην.

RESTRAIN.

Remembrance, μνήμη, ἥς, ἡ.
Renew, (a battle) ἀναμάχομαι, f. μαχέσομαι.
Renown, κλέος, ους, τό.
Repay, ἀμείβομαι, f. ψομαι.
Repentance, μεταμέλεια, ας, ἡ.
Repeople, κατοικίζω, ιῶ.
Report, ἀγγέλλω, f. αλώ, 1. aor. ἤγγειλα.
Report, φήμη, ἥς, ἡ. βάσις, εως, ἡ.
Reproach (subs.), ὀνειδος, ους, τό.
Reproach (v.), ἐπιτιμάω, f. ἤσω.
Reputation, δόξα, ἥς, ἡ.
Reputation, have a good, εὐδοκιμέω, f. ἤσω.
Repute, of high, ἐνδοξος, ον.
Require, δέομαι, προσδέομαι, f. δεήσομαι.
Requite, ἀμείβομαι, f. ψομαι. ἀντιδράω, f. δράσω.
Rescue, ρύομαι, f. ρύσομαι, 1. aor. ἐρύσάμην.
Resemble, ὅμοιος, inf. εοικέναι.
Resist, ἐναντιόομαι, f. ὠσομαι.
Respect, αἰδέομαι, f. ἔσομαι.
Respecting, πρὸς, prep. with accus.
Rest (subs.), ἡσυχία, ας, ἡ.
Rest (v.), ἀναπαύομαι, f. παύσομαι.
Restore, ἀποδίδωμι, f. δώσω, 1. aor. ἔδωκα.
Restrain, κολάζω, f. ἄσομαι.

RESULT.

Result, ἀποβαίνω, f. βήσομαι, 2. aor. ἐβην.

Retire, ἀναχωρέω, f. ἦσω.

Retreat, ἀποχωρέω, f. ἦσω.

Return, ἀναχωρέω, ἐπαναχωρέω, f. ἦσω.

Return (give back), ἀποδίδωμι, f. δώσω, 1. aor. ἔδωκα.

Return for, in, ἀντι, prep. with gen.

Reverence, αἰδέομαι, f. ἔσομαι. σέβω.

Reverse (of fortune), ἀτυχία, ac, ἦ.

Reville, χακολογέω.

Revolt, ἀφίσταμαι, f. ἀποστήσομαι, 2. aor. ἀπίστην.

Reward, ἀθλον, ου, τό.

Rhadamanthus, Ῥαδάμανθος, υος, ό.

Rich, πλούσιος, ac, ov.

Rich, am, πλουτέω, f. ἦσω.

Riches, πλοῦτος, ου, ό.

Rid of, get, ἀφανίζω, f. ἴσω.

Riddle, αἰνίγμα, ατος, τό.

Ride, ἐλαύνω, f. ἐλάσω, Att. ἐλῶ, 1. aor. ἤλασα.

Ridicule, καταγλάω, f. άσω and άσομαι.

Right, δίκη, ης, ἦ.

Right, δίκαιος, ac, ov. ὀρθός, ἦ, όν.

Right, (hand), δεξιός, ά, όν.

Ring, δακτύλιος, ου, ό.

Rise up, ἀνίσταμαι, f. ἀναστήσομαι, 2. aor. ἀνέστην.

River, ποταμός, ου, ό.

Road, ὁδός, ου, ἦ.

SARAPIS.

Rob, ἀποστερέω, f. ἦσω.

Robbery, ληστεία, ac, ἦ.

Roman, Ῥωμαῖος, ac, ov.

Round about, περίξ.

Rout (turn to flight), τρέπω, f. ψω, 2. aor. ἔτραπον.

Ruined, am, ὀλωλα.

Rule, ἄρχω, f. ξω. βασιλεύω, f. σω. ἀνάσσω, f. ξω.

Ruler, ἄρχων, οντος, ό.

Run away, ἀποδιδράσκω, f. δράσομαι, 2. aor. ἔδρην.

Run by or past, παρτρέχω, f. δραμοῦμαι, 2. aor. ἔδραμον.

Run a risk, κινδυνεύω, f. σω.

S.

Sacred, ιερός, ά, όν. ἅγιος, ac, ov.

Sacrifice, θυσία, ac, ἦ. τὰ ιερά.

Sacrifice, θύω, f. σω.

Safe, ἀσφαλής, ές, adv. ὦς.

Safety, σωτηρία, ac, ἦ. ἀσφάλεια, ac, ἦ.

Sail, πλέω, f. πλεύσομαι and πλευσοῦμαι, 1. aor. ἔπλευσα.

Sail away, ἀποπλέω.

Sail by, παραπλέω.

Sail to, εισπλέω.

Sail, set, ἀνίγω, f. ξω, 2. aor. ἤγαγον.

Sailor, ναύτης, ου, ό.

Salamis, Σαλαμίς, Σαλαμίνας, ἦ.

Same, ό αὐτός, ἦ αὐτή, τό αὐτό.

Samos, Σάμος, ου, ἦ.

Sanction, ἐπαινέω, f. έσομαι.

Sarapis, Σάραπισ, ιδος, ό.

SEND AWAY.

Sardis, Σάρδεεις, εων, αι.

Save, σώζω, f. σω, 1. aor. pass. ἐσώθην.

Saviour, σωτήρ, ἦρος, ό.

Say, φημί, f. φήσω, impf. ἔφην. λέγω, f. ξω.

Say against, ἀντιλέγω.

Scare, ἀπερόχω, f. ξω.

Sceptre, σκήπτρον, ου, τό.

Scipio, Σκηπίων, ωνος, ό.

Scythian, Σκύθης, ου, ό.

Sea, θάλασσα or θάλαττα, ης, ἦ.

Sea-fight, ναυμαχία, ac, ἦ.

Search, ζήτησις, εως, ἦ.

Season, καιρός, ου, ό.

Second, δεύτερος, ac, ov.

Secretly, λάθρα. ἀδήλως.

See, ὁράω, f. ὄφομαι, pf. ἑώρακα. βλέπω, f. ψω. κατείδον. θεάομαι.

Seek, ζητέω, f. ἦσω.

Seem, δοκέω, f. δόξω, 1. aor. ἔδοξα.

Self, αὐτός, ἦ, ό.

Self-control, ἐγκράτεια, ac, ἦ.

Selfish, φίλαυτος, ov.

Sell, πωλέω, f. ἦσω. ἀποδίδομαι, 2. aor. ἀπέδομην.

Send, πέμπω, f. ψω, pf. πέπομπα.

Send away, ἀποστέλλω, f. σλώ, 1. aor. έστειλα.

Send out, ἐκπέμπω, f. ψω.

Send away or out, privily, ὑπεκπέμπω, f. ψω.

SEND FOR.

Send for, μεταπέμ-
πομαι.

Send forward, προ-
πέμπω, f. ψω.

Send in return, αν-
τιπέμπω, f. ψω.

Send with, συμπέμ-
πω, f. ψω.

Send word, επι-
στέλλω, f. ελω.

Sense, νοῦς, οὔ, ὁ.

Senseless, ἀνόητος,
οὔ.

Sentence, καταγι-
νώσκω, f. γνώσσομαι, 1.
aor. ἐγνώκα, 2. aor. ἐγ-
νων.

Separate, διακρίνω,
f. νῶ, 1. aor. ἐκρίνα.
χωρίζω, f. ισω.

Sepulchre, θήκη, ης,
ῆ.

Serapis, Σάραπις,
ιδος, ὁ.

Servant, ὑπηρέτης,
οὔ, ὁ.

Serve, am a servant,
ὑπηρετέω, f. ἤσω. δου-
λεύω, f. σω. θεραπεύω,
f. σω.

Serve in the army,
στρατεύω, f. σω.

Serve with, συστρα-
τεύω, f. σω.

Set, (as the sun), κα-
ταδύω, f. δύσω, 2. aor.
έδυν.

Set, τιθῆμι, f. θήσω,
1. aor. ἔθηκα, pf. τέθεικα.

Set at nought, δι'
οὐδενός, or μηδαμῶς,
ποιούμαι.

Set before, προτιθῆ-
μι, f. θήσω.

Set forth, δηλώω,
f. ὠσω.

Set forth, am, προ-
κείμει, f. κείσομαι.

Set free, ἐλευθε-
ρώω, f. ὠσω.

Set off, or out,
ἀπορμάω, f. ἤσω.

SHUT OUT FROM.

Set on fire, ἐμπι-
πρῆμι, 1. aor. ἐνέπρησα.

Set over, ἐπιστήμι,
f. στήσω, 1. aor. ἐστήσα.

Set up, καθίστημι,
f. καταστήσω.

Settle, καθίστημι. κυ-
ρώω, f. ὠσω.

Seven, ἑπτα, indecl.

Seven hundred, ἐπ-
ταχόσιοι, αι, α.

Seventy, ἑβδομήκον-
τα.

Sever, χωρίζω, f. ισω.

Severe, ισχυρός, ὁ, οὔ.

Shake, σείω, f. σεί-
σω, 1. aor. pass. ἐσει-
σθην. σαλεύω.

Shame, αἰδώς, αἰδοῦς,
ῆ.

Shame before, feel,
αἰσχύνομαι, f. οὔμαι.

Shamelessness, ἀναι-
δεα, ας, ῆ.

Shape, μορφή, ης, ῆ.

Share, μέρος, ους, τό.

Share, μετέχω, f. με-
θέσω. μεταλαμβάνω, f.

λήφομαι. κοινωνέω, f.
ἤσω. μέτεστί μοι, im-
pers.

Sharing in, μέτοχος,
οὔ.

Sheep, πρόβατον, οὔ,
τό.

Shoot at, τοξεύω, f.
εὐσω. στοχάζομαι, f. ἄσο-
μαι, with gen.

Short, ὀλίγος, η, οὔ.
βραχύς, εἶα, ὁ.

Short of, fall, λειπο-
μαι, f. ψομαι.

Shoulder, ὤμος, οὔ, ὁ.

Show, δείκνυμι, ἐν-
δείκνυμι, f. δείξω. ση-
μαίνω, f. ανῶ. δηλώω, f.
ὠσω.

Shower, ὑετός, οὔ, ὁ.

Shun, εὐλαβέομαι, f.
ἤσομαι.

Shut out from, ἀπο-
κλείω, f. κλείσω.

SLOWLY.

Sicily, Σικελία, ας, ῆ.

Sick, am, νοσέω, f.
ἤσω. ἀρρώστέω.

Sickness, νόσος, οὔ, ῆ.

Side, on each, ἀμ-
φοτέρωθεν, adv.

Side of, by, παρά,
prep. with dat. and acc.

Sign, σημεῖον, οὔ, τό.

Signify, σημαίνω, f.
ανῶ, 1. aor. ἐσήμηνα
and ἐσήμῃνα.

Silence, σιωπή, ης,
ῆ. σιγή, ης, ῆ.

Silence, am passed
over in, σιγάομαι, pf.

σεισίζηται, 2. f. σεσιγή-
σομαι.

Silent, am, σιωπῶ,
f. ἤσω. σιγάω, f. ἤσω.

Similar, παραπλήσιος,
α, οὔ.

Sin, ἀμαρτήμα, ατος,
τό.

Sin, ἀμαρτάνω, f.
ἀμαρτήσομαι, 2. aor.
ἤμαρτον.

Since, ἀφ' οὔ, ἐξ οὔ.

Sing, ὑμνέω, f. ἤσω.

Sink, καταδύω, f. δύ-
σω, 2. aor. έδυν.

Sit, κάθηται, impf.
ἐκαθήμην.

Sixteen-years - old,
έκκαιδεκέτης, οὔ.

Skilful, ἐπιστήμων, οὔ.

Skilled in pre-
paring, παρσκευαστι-
κός, ῆ, οὔ.

Skilled in speech,
λόγιος, α, οὔ.

Skin, δέρμα, ατος, τό.
δέρας, τό.

Slave, δοῦλος, οὔ, ὁ.

Slavery, δουλεία, ας, ῆ.

Slay, φονεύω, f. εὐσω.

Sleep, ὕπνος, οὔ, ὁ.

Sleep, εἶδω, καθεύδω,
f. καθευδήσω, impf. καθ-
ηῦδον. καταδρθάνω.

Slight, βραχύς, εἶα, ὁ.

Slowly, βραδέως, adv.

SMALL.

Small, μικρός, ὁ, ὄν.
Smell, ὀσφραίνομαι, f. ὀσφρήσομαι, 2. aor. ὀσφρόμην.
So as to, ὥστε, adv.
So great, so much, τοσοῦτος, αὕτη, οὕτω. τοσοῦδε, ἤδε, ὅνδε.
Socrates, Σωκράτης, οὐς, ὁ.
Soft, ἥπιος, α, ὄν.
Soften, ἡμερώω, f. ὠσω.
Solitude, ἐρημία, ας, ἡ.
Solon, Σόλων, ωνος, ὁ.
Some, οἱ μὲν, αἱ μὲν, τὰ μὲν, answered by οἱ δέ, etc.
Some one, some thing, τις, τι, indef. Pron.
Somehow or other, ἄμωσγέπως, adv.
Son, υἱός, οὗ, ὁ. παῖς, παιδός, ὁ.
Soothe, θέλω, f. θέλω.
Sophist, σοφιστής, οὗ, ὁ.
Sophocles, Σοφοκλῆς, κλέους, ὁ.
Sophroneiscus, Σωφρόνισκος, ου, ὁ.
Sorrow, λύπη, ης, ἡ.
Soul, ψυχή, ης, ἡ.
Sound, ὑγιής, ἐς.
Source, πηγή, ης, ἡ.
Sovereignty, κράτος, οὐς, τό.
Sow, σπείρω, f. σπερῶ, 1. aor. ἐσπείρα.
Spare, ψείδομαι, f. ψείσομαι, with gen.
Sparta, Σπάρτη, ης, ἡ.
Spartan, Σπαρτιάτης, ου, ὁ.
Speak, λέγω, f. ξω. φθέγγομαι, f. ξομαι.

START.

Speak truth, ἀληθεύω, f. εὖσω.
Speaking the same language, ὁμόγλωττος, ὄν.
Spear, ἔγχος, οὐς, τό.
Specious, εὐπρεπής, ἐς.
Sped, have, ἤκω.
Speech, λόγος, ου, ὁ.
Speed, τάχος, οὐς, τό. σπουδή, ης, ἡ.
Spend, ἀναλίσκω, f. ἀναλώσω, 1. aor. ἀνήλωσα.
Spend, (time), διατρίβω, f. ψω.
Sphere, σφαῖρα, ας, ἡ.
Sphinx, Σφιγξ, Σφιγγός, ἡ.
Spoken of, am, ἀκούω, f. σομαι.
Spot, (of ground), χῶρος, ου, ὁ.
Spread, διασπείρω, f. σπερῶ.
Spring, ἀναφύομαι, 2. aor. ἀνέφυον. ἀνατέλλω, f. τελῶ, 1. aor. ἀνέτειλα.
Spring, ἔαρ, ἔαρος, contr. ἤρος, τό.
Spur on, παροξύνω, f. ὠνώ.
Stadium, στάδιον, ου, τό.
Stage, σταθμός, οὗ, ὁ.
Stain, μαιίνω, f. ανῶ, 1. aor. ἐμίγηνα, Att. ἐμίνα.
Stand, ἵσταμαι, 2. aor. ἔστην.
Stand against, ἀνθίσταμαι.
Stand my ground, παραμένω, f. μενῶ, 1. aor. ἐμείνα.
Start, ὀρμάομαι, f. ἡσομαι, 1. aor. ὠρμησάμην.

STRIKE.

Statesman, πολιτικός, ὁ.
Station, σταθμός, οὗ, ὁ.
Station, τάττω, προς-τάττω, f. ξω.
Statue, ἀγαλμα, ατος-τό.
Stay (restrain), ἐπέχω, f. ἐπέξω, 2. aor. inf. ἐπισχεῖν.
Steal, κλέπτω, f. ψω, pf. κέκλεφα.
Stomach, γαστήρ, γαστρος, ἡ.
Stone (subs.), λίθος, ου, ὁ.
Stone (v.), καταπτρώω, f. ὠσω.
Stone, made of, λίθινος, ης, ὄν.
Stop, παύω, f. παύσω. ἐπέχω, aor. inf. ἐπισχεῖν.
Store, ἐφόδιον, ου, τό.
Store-house, ταμιεῖον, ου, τό.
Storm, χειμῶν, ὠνος, ὁ.
Storm, am caught in, am exposed to, χειμαῖζομαι.
Straight towards, εὐθύ, adv. with gen.
Strait, ἀνάγκη, ης, ἡ.
Strange, δεινός, ἡ, ὄν.
Stranger, ξένος, and (poet.) ἑστίνος, ου, ὁ.
Stratagem, τέχνη, ης, ἡ.
Stray, πλανάομαι, pass. f. πλανήσομαι, pf. πεπλάνημαι, 1. aor. ἐπλανήθην.
Stream, ρεῖθρον, ου, τό. ῥεῦμα, ατος, τό.
Strength, δύναμις, εως, ἡ. ῥώμη, ης, ἡ.
Strife, ἔρις, ἐριδος, ἡ.
Strike, τύπτω, f. ψω. παίω, f. αῶ. καταπλήττω, f. ξω.

STRIKE DOWN.

Strike down, καταβάλλω, f. βαλῶ.

Strip, σολάω, f. ἤσω.

Strive for, ὀρέγομαι, f. ὀρέξομαι, with gen.

Strong, ἰσχυρός, ἄ, ὄν.

Struggle, ἀγών, ὦνος, ὁ.

Subdue, καταστρέφω, f. ψω.

Subject, ὑποτάσσω, f. ἔω.

Subject to, am, ὑπηρετέω, f. ἤσω.

Subject (matter), πρᾶγμα, ατος, τό.

Subjugate, καταστρέφωμαι.

Submit, ὑπακούω, f. σομαι.

Substance, οὐσία, ας, ἡ.

Succeed (come next), ἐπιγίγνομαι, f. γενήσομαι. ἔπειμι.

Succeeding, διάδοχος, ὁ, ἡ.

Success, εὐτυχία, ας, ἡ.

Succession, διαδοχή, ἡς, ἡ.

Such, τοιοῦτος, αὐτη, οὔτο. τοιόδε, ἄδε, ὄνδε.

Suddenly, ἐξαπίνης.

Suffer (permit), ἐάω. περιεῖδον.

Suffer, πάσχω, f. πείσομαι, 2. aor. ἔπαθον.

Suffer from, κάμνω, f. καμῶμαι, 2. aor. ἔκαμον.

Suffice, ἀρκέω, f. ἔσω.

Sufficient, ἱκανός, ἡ, ὄν.

Suggest, ἐμβάλλω, f. βαλῶ.

Suit, (at law), δίκη, ἡς, ἡ.

Suit, συμβαίνω, f. βήσομαι, 2. aor. ἔβην.

TAKE THE FIELD.

Sum up, συλλαμβάνω, f. λήψομαι.

Summer, θέρος, ους, τό.

Summon, μεταπέμπομαι.

Sun, ἥλιος, ου, ὁ.

Superior to, am, περιγίγνομαι, f. γενήσομαι.

Suppliant, κέτης, ου, ὁ.

Supply, παρέχω, f. ἔξω, 2. aor. ἔσχον.

Suppose, ὑπολαμβάνω, f. λήψομαι.

Surge up, κυμαίνω, f. ανῶ.

Surrender, ἐκδίδωμι, ἐνδίδωμι, f. δώσω.

Surround, περιβάλλω, f. βαλῶ.

Swallow, χελιδών, ὁ, νος, ἡ.

Swear, ὀμνυμι, f. ὀμῶμαι, 1. aor. ὤμωσα, pf. ὀμώμοχα.

Sweet, ἡδύς, εἶα, ὁ. γλυκύς, εἶα, ὁ.

Swell, κυμαίνω, f. ανῶ.

Sword, ξίφος, ους, τό. μάχαιρα, ας, ἡ.

Sympathise with, συμπονέω, f. ἤσω.

Syracusan, Συρακόσιος, α, ὄν.

Syracuse, Συράκουσαι, ὦν, αἱ.

T.

Table, τράπεζα, ας, ἡ.

Tail, οὐρά, ἄς, ἡ.

Take, λαμβάνω, f. λήψομαι, pf. εἴληφα. αἰρέω, f. ἤσω.

Take away, ἀφαιρέω, f. ἤσω.

Take part in, συλλαμβάνω, f. λήψομαι.

Take the field, στρατεύω, f. εὐσω.

THEMISTOCLES.

Take to myself, προσλαμβάνω, f. λήψομαι.

Take up, ἀναιρέομαι, f. ἤσομαι.

Taking, ἄλωσις, εως, ἡ.

Talent, τάλαντον, ου, τό.

Tame, ἡμερώω, f. ὠσω.

Tanais, Τάναις, ιδος, ὁ.

Tantalus, Τάνταλος, ου, ὁ.

Taste, γεύομαι, f. γεύσομαι.

Taste, make to, give a taste of, γεύω, f. γεύσω.

Taste of, without, ἄγευστος, ὄν.

Taught, capable of being, διδακτός, ἡ, ὄν.

Taunt, ὀνειδος, ους, τό.

Teach, διδάσκω, f. ξω.

Teacher, διδάσκαλος, ου, ὁ.

Tear, δάκρυ, υος, τό.

Tell, φράζω, f. σω. ἐρώ, pf. εἶρηκα, pass. εἶρημαι. εἶπον. ἀγγέλλω.

Tell publicly, προλέγω, f. ξω.

Temperance, σωφροσύνη, ἡς, ἡ.

Temple, ναός, νεῶς, ὁ.

Ten, δέκα, indecl.

Tenth, δέκατος, ἡ, ὄν.

Terrible, δεινός, ἡ, ὄν.

Testify, μαρτυρέω, f. ἤσω.

Thanklessness, ἀχαριστία, ας, ἡ.

That, ὅτι, ἵνα, ὥς, conj.

That, ἐκείνος, ἡ, ο.

Thebes, Θῆβαι, ὦν, αἱ.

Theft, κλοπή, ἡς, ἡ.

Their, σφέτερος, α, ὄν.

Themistocles, Θεμιστοκλῆς, έους, ὁ.

THEN.

Then, (of time), τότε, adv.

Then, τοίνυν, ἄρα, particle.

Theognis, Θέογνις, ἴδος, ὅ.

There, ἐνταῦθα, αὐτοῦ, adv.

Thermopylae, Θερμοπύλαι, ὦν, αἰ.

Thick, πυκνός, ἡ, ὄν.

Thine, thy, σός, σή, σόν.

Thing, χρῆμα, ατος, τό. πράγμα, ατος, τό.

Think, νομίζω, f. σω. ὀλομαι, impf. ψόμην. φρονέω. νοέω.

Think fit, ἀξιόω, f. ὥσω.

Third, τρίτος, ἡ, ὄν.

Thirst, διψάω, f. ἤσω.

Thirty, τριάκοντα, indecl.

This, ὧδε, ἧδε, τόδε. οὗτος, αὗτη, τοῦτο.

Thither, ἐκεῖσε, adv.

Thought, διάνοια, ας, ἡ.

Thousand, χίλιοι, αἰ, α.

Thousand, two, δις χίλιοι, αἰ, α.

Thousand, ten, μύριοι, αἰ, α.

Thrace, Θράκη, ἡς, ἡ.

Thracian, Θράξ, Θρακός, ὅ.

Threaten, ἀπειλέω, f. ἤσω, with dat.

Three, τρεῖς, τρία.

Thrice, τρίς.

Through, διά, ἀνά, prep. with acc.

Throw, ρίπτω, f. ρίψω, 1. aor. ἔρριψα.

Throw in, ἐμβάλλω, f. βαλῶ.

Throw round, περιβάλλω, f. βαλῶ.

Thucydides, Θουκυδίδης, ου, ὅ.

TRIAL OF, MAKE.

Thyrea, Θυρέα, ας, ἡ.

Thyself, σεαυτοῦ, contr. σαυτοῦ, ἡς.

Tidings, ἀγγελία, ας, ἡ.

Till, μέχρι, ἕως, ἕστε, conj.

Time, χρόνος, ου, ὅ. ὥρα, ας, ἡ.

Time, at the same, ἅμα, adv.

Time, at what? πηνίκα;

Tissaphernes, Τισσαφέρνης, ους, ὅ.

To, εἰς, or ἐς, ἐπὶ, παρά, πρὸς, with acc.

Together, ἅμα, ἑμου, adv. sometimes as prep. with dat.

Toil, πόνος, ου, ὅ.

Toil, πονέω, f. ἤσω.

Tomorrow, αὔριον, adv. (ἡ αὔριον, as subst. the morrow).

Tongue, γλῶσσα, Att. γλῶττα, ἡς, ἡ.

Tooth, ὀδούς, ὀδόντος, ὅ.

Toss, σαλεύω.

Touch, ἅπτομαι, f. ἄψομαι. ψάω, f. ψάσω.

Towards, πρὸς, prep. with gen. and acc.

Tower, πύργος, ου, ὅ.

Town, ἄστυ, εος, τό.

Tragic, τραγικός, ἡ, ὄν.

Transact, πράττω, f. ξω.

Travel, πορεύομαι, f. εὔσομαι.

Treachery, προδοσία, ας, ἡ.

Treason, προδοσία, ας, ἡ.

Treasury, ταμιεῖον, ου, τό.

Treaty, σπονδαί, ὦν, αἰ.

Trench, τάφρος, ου, ἡ.

Trial of, make, πειράομαι, f. ἄσομαι.

UNDER.

Trireme, τριήρης, ους, ἡ.

Trojan, Τρῶς, Τρωός, ὅ.

Trophy, τροπαῖον, ου, τό.

Trouble, πόνος, ου, ὅ. μόχθος, ου, ὅ.

Truce, σπονδαί, ὦν, αἰ.

True, ἀληθής, ἐς.

Trumpet, σάλπιγξ, ἡ.

Trust, πιστεύω, f. σω, with dat.

Truth, ἀλήθεια, ας, ἡ.

Truth, speak, ἀληθεύω, f. σω.

Truthful, ἀληθής, ἐς.

Try, πειράομαι, f. ἄσομαι.

Tumult, θόρυβος, ου, ὅ.

Turn, μέρος, ους, τό.

Turn,τρέπω, f. ψω. στρέφω, f. ψω, pf. ἔστρεφα. μετατίθημι.

Turn away, ἀποτρέπω, f. ψω.

Turn away from, ἀποστρέφω, f. ψω.

Turn back, ἀναστρέφω, f. ψω.

Turn out, ἀποβαίνω, f. βήσομαι, 2. aor. ἐβην.

Two, δύο, δύοιν.

Tyrant, τύραννος, ου, ὅ.

Tyre, Τύρος, ου, ἡ.

U.

Ugly, ἄμορφος, ὄν.

Unable, to control, ἀκρατής, ἐς.

Unacquainted with, ἄπειρος, ὄν, with gen.

Unarmed, ἄνοπλος, ὄν.

Under, ὑπό, prep. with gen., dat. and acc.

UNDERGO.

Undergo, ὑπομένω, f. ενῶ, 1. aor. ἐμεινα.

Understand, κατανοέω, f. ἤσω. πυθάνομαι, f. πεύσομαι.

Understanding, γνώμη, ης, ἥ.

Undertake, ἐπιχειρέω, f. ἤσω, with dat.

Uneducated, ἀπαιδευτος, ου.

Unequal to, ἥττων, ου.

Unfortified, ἀτειχιστος, ου.

Unfortunate, δυστυχής, ἐς.

Unfortunate, am, δυστυχέω, f. ἤσω.

Ungrateful, ἀχάριστος, ου.

Unhonoured, ἀτιμος, ου.

Unity, ὁμόνοια, ας, ἥ.

Unjust, ἀδικος, ης, ου.

Unlearned, ἀμαθής, ἐς.

Unless, εἰ μή.

Unpleasant, δυσχερής, ἐς.

Unprincipled, καχός, ἥ, ὄν.

Unprofitable, ἀχρηστος, ου.

Unseen, ἀφανής, ἐς.

Untasted, ἀγευστος, ου.

Unthankful, ἀχάριστος, ου.

Until, μέχρι, ἕως, conj.

Up, ἀνά, prep. with acc.

Upper-chamber, ὑπερῶν, ου, τό.

Up roar, θόρυβος, ου, ὁ.

Use, χρᾶσθαι, f. χρήσσομαι, with dat. ἀσκέω, f. ἤσω.

Useful, χρήσιμος, ου.

Useless, ἀχρηστος, ου.

Usurper, τύραννος, ου, ὁ.

WAR.

V.

Vain, μάταιος, α, ου, and Att. ος, ον.

Valid, κύριος, α, ου.

Value, τιμάω, f. ἤσω.

Vanity, τῦφος, ου, ὁ.

Variance, am at, στασιάζω, f. άσω.

Very, πάνυ, σφόδρα, adv.

Vessel, πλοῖον, ου, τό.

Vexed, am, ἀχθομαι, f. ἀχθέσομαι, 1. aor. ἤχθεσθην.

Vicissitude, μεταβολή, ἥς, ἥ.

Victim, σφάγιον, ου, τό.

Victorious, am, νικάω, f. ἤσω. κρατέω, f. ἤσω.

Victory, νίκη, ης, ἥ.

Village, κώμη, ης, ἥ.

Violence, βία, ας, ἥ.

Virtue, ἀρετή, ἥς, ἥ.

Virtuous, ἐπιεικής, ἐς.

Visible, δῆλος, ου.

Visit, ἐπισκέπτομαι, f. σκέψομαι.

Voice, φωνή, ἥς, ἥ.

Vote, ψηφίζω, f. ισω.

Vote, ψήφος, ου, ἥ.

Vow, εὐχή, ἥς, ἥ.

Voyage, πλοῦς, πλοῦ, ὁ.

W.

Wait, μένω, ἀναμένω, ἐπιμένω, περιμένω, f. γῶ. ἐπέχω, 2. aor. inf. ἐπισχεῖν.

Wall, τεῖχος, ους, τό.

Wall, build a, τεχνίζω f. ισω.

Wander, πλανᾶσθαι, f. ἤσομαι, pf. πεπλάνημαι.

Want, ἀπορία, ας, ἥ.

Want, δέσμαι, f. δεήσομαι, 1. aor. ἐδεήσθην.

War, πόλεμος, ου, ὁ.

WILL.

War, wage war, go to war, πολεμῶ, f. ἤσω.

Ward off, ἀμύνω, f. ουνῶ.

Wash, λούω, f. λούσω.

Wasp, σφήξ, σφηγός, ὁ.

Watch over, φυλάττω, f. ξω.

Water, ὕδωρ, ατος, τό.

Wave, ρεῦμα, ατος, τό.

Way, ὁδός, οὔ, ἥ.

Weak, ἀσθενής, ἐς.

Wealth, πλοῦτος, ου, ὁ.

Weary, am, κάμω, f. χαμοῦμαι, 2. aor. ἔκαμον.

Weep, θακρῶω, f. ὦσω. ἀνακλαίω, f. κλαύσομαι.

Well, εὖ, καλῶς, adv.

What, of what sort, ποῖος, ὁποῖος, α, ου.

When, ὅτε, ἔταν, ὁπότε, ὁπότεν, ἐπει, ἐπειδάν. conj.

When? πότε; interrog. particle.

Where, ποῦ, ὅπου, adv. and conj.

Whether, εἰ. ἄρα; interrog. part.

Whether—or, πότερον—ἤ, adv.

Which (of two), πότερος; ὁπότερος, α, ου.

Whip, μαστιγῶω, f. ὠσω.

Whither, ποῖ, ὅπου, adv.

Who? what? τίς, τί.

Whoever, ὅστις, ἥτις, ὅτι.

Whole, ὅλος, ης, ου.

Wicked, καχός, ἥ, ὄν. πονηρός, ὁ, ὄν.

Wife, γυνή, γυναικός, ἥ.

Will, βούλομαι, f. βουλῆσομαι, 1. aor. ἐβούλησθην.

WILLING.

Willing, ἐκών, οὔσα, ὄν.

Win, κρατέω, f. ἦσω.

Wine, οἶνος, ου, ὅ.

Wing, (of an army), κέρασ, ατος, contr. κέρως, τό.

Winter, χειμών, ὦνος, ὅ.

Wintry, χειμέριος, α, ὄν.

Wisdom, σοφία, ας, ἡ.

Wise, σοφός, ἡ, ὄν.

Wish, βούλησις, εως, ἡ.

Wish, θέλω, ἐθέλω, f. ἦσω, 1. aor. ἤθελον.

Within, ἔσω, ἐντός, adv. with gen.

Without, ἐκτός, adv.

Without, ἄνευ, prep. with gen.

Witness, bear, μαρτυρέω, f. ἦσω.

Wolf, λύκος, ου, ὅ.

Woman, γυνή, γυναικός, ἡ.

Wonderful, θαυμαστός, ἡ, ὄν. θαυμάσιος, ὅ, ὄν, adv.ως.

Wood, ξύλον, ου, τό.

Word, λόγος, ου, ὅ.

XENOPHANES.

Work (subs.), ἔργον, ου, τό.

Work (v.), ἐργάζομαι, ἄσομαι.

World, κόσμος, ου, ὅ.

Worse, χείρων, ὄν.

Worship, σέβω, or σέβομαι.

Worthless, φαῦλος, ἡ, ὄν.

Worthy, ἄξιος, α, ὄν, adv. ἀξίως.

Worth considering, ἀξιόχρεως, ὄν.

Worth mentioning, ἀξιόλογος, ὄν.

Would that, εἴθε, adv. ὥς ὦφελον.

Wound, τιτρώσχω, f. τρώσω.

Wretched, ἄθλιος, α, ὄν.

Write, γράφω, f. ψω.

Write account or history of, ιστορέω, f. ἦσω.

Writing, γραφή, ἡς, ἡ.

X.

Xenophanes, Ξενοφάνης, ους, ὅ.

ZEUS.

Xenophon, Ξενοφών, ὦντος, ὅ.

Xerxes, Ξέρξης, ου, ὅ.

Y.

You, σύ, σοῦ, plur. ὑμεῖς, ὑμῶν.

Year, ἔτος, ους, τό.

Yesterday, χθές, adv.

Yet, not, οὐπω, μήπω, adv.

Young, νέος, α, ὄν, and Att. ος, ὄν.

Young, am, ἡβάζω, f. ἦσω.

Your, ὑμέτερος, α, ὄν.

Youth, νεότης, τητος, ἡ.

Z.

Zeal, προθυμία, ας, ἡ.

Zealous, πρόθυμος, ὄν.

Zealous, am, σπουδάζω, f. ἄσω.

Zeus, Ζεύς, Διός, ὅ.

THE END.

WILLING.

Willing, ἐκών, οὔσα, ὄν.

Win, κρατέω, f. ἤσω.

Wine, οἶνος, ου, ὅ.

Wing, (of an army), κέρασ, ατος, contr. κέρως, τό.

Winter, χειμῶν, ὦνος, ὅ.

Wintry, χειμέριος, α, ου.

Wisdom, σοφία, ας, ἡ.

Wise, σοφός, ἡ, ὄν.

Wish, βούλησις, εως, ἡ.

Wish, θέλω, ἐθέλω, f. ἴσω, 1. aor. ἤθελησα.

Within, ἔσω, ἐντός, adv. with gen.

Without, ἐκτός, adv.

Without, ἄνευ, prep. with gen.

Witness, bear, μαρτυρέω, f. ἴσω.

Wolf, λύκος, ου, ὅ.

Woman, γυνή, γυναικός, ἡ.

Wonderful, θαυμαστός, ἡ, ὄν. θαυμάσιος, ἄ, ὄν, adv. ως.

Wood, ξύλον, ου, τό.

Word, λόγος, ου, ὅ.

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Write account or history of, ιστορέω, f. ἴσω.

Writing, γραφή, ἡς, ἡ.

X.

Xenophanes, Ξενοφάνης, ους, ὅ.

ZEUS.

Xenophon, Ξενοφῶν, ὦντος, ὅ.

Xerxes, Ξέρξης, ου, ὅ.

Y.

You, σύ, σοῦ, plur. ὑμεῖς, ὑμῶν.

Year, ἔτος, ους, τό.

Yesterday, χθές, adv.

Yet, not, οὐπω, μήπω, adv.

Young, νέος, α, ὄν, and Att. ος, ὄν.

Young, am, ἡβάω, f. ἴσω.

Your, ὑμέτερος, α, ὄν.

Youth, νεότης, τητος, ἡ.

Z.

Zeal, προθυμία, ας, ἡ.

Zealous, πρόθυμος, ὄν.

Zealous, am, σπουδάζω, f. άσω.

Zeus, Ζεύς, Διός, ὅ.

THE END.



